

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., June 22, 1922.

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It is said that Gulfport is to get a two million dollar hospital built by the government.

Three ladies were appointed by the Southern Baptist Convention on the Board of Relief and Annuities, to look after the old preachers.

The Baptist Bible Institute of New Orleans is four years old and has four missionaries on foreign fields.

Secretary D. M. Nelson is at the University of Indiana doing work with a view to his doctor's degree. He will be back by the first of August.

Rev. J. V. Tinnin has accepted the pastorate of Oil City, La. He is one of our Mississippi College men.

Dr. W. W. Landrum of Kentucky and Dr. R. H. Pitts of Virginia will go to England this summer to see about arranging a program for the Baptist World Alliance for next summer.

Paul speaks of certain people "whose mouths must be stopped" But the tendency these days is to let the poison dispensers talk. Great is liberty.

The Ex-Kaiser wants a million dollars from any publisher for the privilege of giving his memories to the world. Bids have not reached that figure yet.

We are printing in this copy the Bible Topics for 1923. You, who are making your Year Books for this convention year will find these very helpful.

Sheriff John Days of Graham, Texas, last week kept back a mob of men from lynching a prisoner by telling that the first man who entered the jail would be killed.

Rev. G. W. Riley, pastor Griffith Memorial, will be with his old college friend, Pastor W. S. Rogers, of Crystal Springs, in meetings at Wauilla and Holly Springs, on the 4th and 5th Sundays in July and the weeks following. Good opportunity to talk old college days together.

Miss Addie Mar Stevens, stenographer in Dr. Gunter's office was operated on in the Baptist Hospital last Thursday. She is making a good recovery. Later, Mrs. Bell, stenographer in Miss Lackey's office is undergoing the same experience.

Have you sent in your contribution to equip our Mississippi Missionary who sails for Brazil about August 1st? If not how about writing Dr. Gunter today and enclosing your check. The amount needed is \$500.00 and most of it is yet unpaid.

Brother preacher, the reading of a new book every now and then will put new blood in your sermons, and maybe add to the stock of sermons. Give it a trial. If you can't buy a book, let's link up with the circulating library. Write to

Bro. N. T. Tull at Jackson. It will cost you nothing but the postage.

Secretary of Navy reprimanded the editor of the Annapolis Year Book, published by students in the naval academy for cruel and unwarranted treatment of a Jewish classmate. The offense consisted in perforating the page in which the Jewish student's picture and biography occurred so that it could be removed from the book.

Our W. M. U. corresponding secretary, at this writing, is at Indianapolis attending the Northern Baptist Convention. The W. M. U. of Mississippi should feel highly honored that our beloved worker has been chosen to represent the women of the South at this very important meeting. Watch the Record for a report from this meeting.

Montgomery County Baptist Sunday School and Workers convention will be held with New Liberty church about 16 miles Northeast of Winona, July 2-8. The program includes the names of Dr. Gunter, Messrs. Byrd, Hewlett, Surany, Hooks, Herring, Winter, Patridge, Grant, Oliver, Muerhead, Cassidy, Aldridge and Watts; also Mesdames, Doughty and Watts, and Misses Byrd, Herring, Austin and Campbell. It means work and a good time.

Many of our Sunbeam leaders over the State have enjoyed the use of a little mission book, *Going Somewhere*, in their work with the children. Mrs. Una Roberts Lawrence has prepared a very helpful little booklet "How to Use *Going Somewhere*." This little booklet used in connection with the study of "*Going Somewhere*," will help greatly in the presentation of these stories. You may obtain a copy from the Baptist Record Book Store for 18c, postage prepaid.

You hear it said now and then that it is not a question as to whether God could have made the world in six days of 24 hours each, but of whether he did. Even so. And it is not a question as to whether the Lord could have made the world, including man, by the process of Evolution, but of how He says He did make it. His account is in Genesis, and no man on earth can read and honestly believe that it teaches that Eve came from the lower animals.

Layman W. Jacobs, superintendent of Miss. I. & T. school in the absence of the pastor, who was away in a meeting, filled the pulpit at Columbia, both morning and evening, June 11. The house was crowded at both hours. Prof. Jacobs gave very helpful and practical messages. In the afternoon of the same day Bro. W. L. Simmons, senior deacon in Columbia church, filled the preaching hour at East Columbia where they had a splendid service.

A number of college professors have been paying their (dis)respects to H. G. Wells' outline of history. Among them, Prof. William Starr Myers, Princeton—"In my opinion Well's "Outline of History" is inaccurate, misleading and calculated to appeal only to ignorant and thoughtless people. Mr. Wells lacks both schol-

arship and ability to write history, and I do not see how any teacher or scholar can honestly use this work as a text and keep his or her professional self-respect."

The Mississippi Baptist Hospital at Jackson graduates this year a class of nine nurses. The graduation exercises will be held at the First Baptist church June 20th at 8 p. m. Dr. R. S. Curry is the efficient superintendent and will be in charge. The address will be made by Dr. H. M. King. The young ladies in the class of 1922 are Misses Elizabeth Bolton, Christine Boyett, Irene Herrin, Letha Kinard, Mary Smith Iva Summerhill, Lily B. Terry, Bess Townsend and Bertha Young.

We love to chronicle the good things but to be true some of the evil things must see the light. How else shall we correct them? Here is something that needs correcting. Six counties, two in Oregon, one each in Oklahoma, Nevada, Tennessee and California had in 1916 more divorces than marriages. Eleven Texas counties granted in that year nearly 4,000 divorces. In proportion to population more than twice as many divorces are granted in Alexandria County, Va., as in heathen Japan.

Ellisville Baptists are preparing to remodel their house and build a Sunday school annex. Their plan includes a church with 20 Sunday school class rooms, a Sunday school assembly room, a library, a convenient baptistry and dressing rooms, a comfortable and beautiful auditorium, a basement kitchen and dining room, a roller partition connecting class rooms and assembly room, possibly a roof-garden auditorium, and many other conveniences of the modern church building. The pastor, G. F. Austin, planned it himself and is working vigorously to get it done. A barrage of publicity through the town paper, the mails and various meetings has prepared the way and by this time the subscriptions have been made but we haven't seen the results. The cost is to be about \$10,000.

The question was asked at Jacksonville if we are going to make our home mission board a hospital board, as if the idea was impossible. The brother seems not to remember that the Home Board has been conducting a hospital in El Paso for some time, and that the Foreign Mission Board conducts hospitals in various fields. It strikes us that nothing which has been done in recent years will so popularize the work of the home board as this ministry to the sick. This humanitarian appeal will draw to it many friends. To be sure, the Home Board should not build hospitals where the Baptist people of any community are able to build them. Neither should they maintain schools in states which are amply able to take care of them.

Where Loyalty is Profitable.

The interests of our Baptist schools in Mississippi and of our Baptist people are identical. One does not have to sacrifice his own welfare

(Continued on page four)

Deeds

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SSION.

SOME COMMENT ON BROTHER W. E. TYNES' MANNER OF WRITING.

By Selsus E. Tult.

Dr. W. E. Tynes is a great and honored "Father of Israel." Ordinarily it would not be in good taste for a younger man to criticise "an elder in Israel," but I must express my impatience with Dr. Tynes' long article in last week's "Record" under the title, "The Controversy On the Creation in Genesis." Evidently from Dr. Tynes' manner of discussion, he is one of those who wants no "controversy" with the "Evolutionists." His article under discussion is too gentle and sweet-spirited to offend any Evolutionist or disturb him in his purpose to rob God of His Creatorship.

What better sop does any Evolutionist want than a statement like this is a "controversy." "Surely no one imagines the great Creator in the beginning, as handling the dust of the ground as a Mason handles his mortar, in order to fashion the wonderfully complex body of a man. Neither is it rational to think of him as performing a surgical operation on the body of Adam to get a rib from which he could artistically fashion a woman."

It seems to me that such interpretation is going mighty far for a man who has been a preacher as long as Dr. Tynes has. Here is what the Bible says about what God did when He "artistically fashioned" a woman. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, he made a woman, and brought her unto the man." That looks very much like a "surgical operation" to me. The Lord first caused Adam to sleep. That is what the surgeon does first when he goes to operate. The Lord took out one of his ribs. That describes the character of the operation. Then the Lord "closed up the flesh." That represents the finish of the operation. Yes, Dr. Tynes, the Lord did perform a surgical operation. Even Adam, himself, so understood it, because he said of the woman, "This is now bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man."

There are many other such interpretations in Dr. Tynes' article, which I will not take time to recall and to refute. I use the above as a sample. He sells out the whole creation story to a "figurative" process. He lengthens the creation days to "indefinite periods." He comes mighty close to relegating it to a "Santa Claus Story."

I am not in teaching Dr. Tynes' orthodoxy nor his good intentions, I am criticizing his manner of writing. He goes over a lot of ground and gets no where as to a definite position. I would have to say from his article that he is a Theistic Evolutionist. His article looks like an apology along that line.

As for myself, I have as little patience with "Theistic Evolution" as I have with any other kind. Like my friend, W. J. Puckett, of Tennessee, a man had as well talk to me about a "theistic lie," or a "Theistic theft," as to try to talk about "Theistic Evolution." The crowning purpose of Evolution is to determine the "Theos" — God — in His universe, and to reduce His Creatorship to a joke; and for that reason, the whole devil-inspired fabrication must be disassociated with God's name. This will be accomplished much sooner if God's preachers will quit dealing in "figurative language," and meet the devil everywhere with the literal, all-determining word of God. We are entering a great battle with this "beast" of modern science. We will get nowhere with "figurative" swords, and "rational" tactics and gentle apologies. Dr. Tynes had better clarify his manner of speech unless he wants to be classified as some sort of an Evolutionist. If that is what he wants, he ought to say so plainly and give his reasons for his position. This issue calls for plain speech, and not platitudes.

SAVING MEN.

M. E. Dodd.

Evangelism is the native breath of the Christian.

Evangelism is the first business of the churches.

Southern Baptists are what they are in numbers and spirit because they have been evangelistic.

From the country side to the great city church the torch of evangelism has been held high.

We have had city-wide, associational-wide and state-wide evangelistic campaigns.

Has not the time arrived for a South-wide, simultaneous, unified, united evangelistic campaign?

Should not these torches held up here and there at intervals and individually now flare forth in one consuming fire?

Such campaign should encompass something of the following:

1. A south-wide religious census in co-operation with the organized class movement of the Sunday School Board.

2. Evangelistic conferences, classes in soul-winning and organization of personal workers bands.

3. A meeting of days in 25,000 churches during the months of July to November, inclusive.

4. At least 1000 meetings in tents, tabernacles, brush arbors, rented halls and mission churches to be held by pastors, evangelists and Missionaries

5. Each church praying for and working for at least one-seventh new members as it now has or Southwide aim of 500,000 additions in 5 months.

6. The creation and distribution of ten million tracts of fresh evangelistic and devotional literature.

7. As no evangelistic meeting is complete until the collection is taken, so a south-wide evangelistic campaign should climax with a canvass in all the churches on the first week in December for the 75 Million Campaign, seeking to reach all new members and all unenlisted members and to get all the cash possible.

Such campaign should begin where all our Baptist work starts, with the country churches, in July and August; should move during September and October through the town churches and end in November where too much of our Baptist work ends, in the cities — with great city-wide campaigns.

The possibilities of such a campaign of soul-winning is thrilling beyond expression to contemplate.

If all the forces of our Israel, preachers, State Board, Home Board and independent evangelists, pastors, teachers, theologians, historians, authors, college presidents, orphans home superintendents, hospital superintendents, Sunday School officers and teachers, deacons and directors, W. M. S.'s, W. M. U.'s, B. Y. P. U.'s, Y. W. C. A.'s would set their hearts and heads and hands, steadfastly, to this one task, just one time altogether, unitedly, enthusiastically, it would shake the deepest foundation of hell; would send a thrill through the whole Christian world and would set the angels of highest heaven, who rejoice over the salvation of one sinner, to singing with a new hallelujah of praise to Him who sits on the throne.

The opportunity is ours. Never were men's hearts so hungry for God. Never did our evangelical message have such hearty hearing. Never were the fields so white unto harvest. Never was there greater need. Never were we better prepared.

Now is the time of all times for Southern Baptists to go forth unitedly to gather the golden grain into the garner of our God.

FAITH A FRUIT.

Gal. 5:22 teaches us what are the fruits of the Spirit. As Faith is taught as one of these fruits, does it mean to teach that a person can-

not have Faith in the absence of the Spirit, or is there a sense in which a person can have Faith without the Spirit, while there is a sense in which he must possess the Spirit before he can have Faith? If it is a fact that we cannot have joy without the Spirit, as joy is a fruit of the Spirit, is it not as reasonable that we cannot have Faith without the Spirit? I cannot understand how we can be recipient of one of those fruits and not of another in the absence of the Spirit.

If the Holy Spirit were to impress anyone in the twentieth century with a view of inspiring their minds to write something like the New Testament, I imagine if he were impressed to write Gal. 5:22 just as Paul was, that he would place love, and joy and all of those fruits of the Spirit in their proper place, but when he came to Faith, that after having heard so much modern preaching on Faith, he would halt and say, "Holy Spirit, should I not write there is a sense in which a person has Faith without the Spirit, while there is a sense in which he must possess the Spirit before he can have Faith," and that will be consistent with the preaching of the twentieth century for nearly all preachers of all churches preach a doctrine that the unsaved can and must accept Christ by Faith, but saith the Holy Spirit, "your writing must be consistent with the writing of the New Testament and Paul whom I inspired, wrote Eph. 2:1, 'You hath he quickened who were dead in trespasses and in sin,' and the unsaved being so dead that he cannot exercise Faith in his helpless condition, therefore, I the Holy Spirit, will have to quicken him before he can have Faith, for Faith is a fruit of the Spirit and the unsaved having not the Spirit are destitute of its fruit."

Here is an apple tree and its fruit is the apple and in the absence of the tree there is no apple. Why? From the fact that the apple is the fruit of the tree and if no tree, there can be no apple. Likewise, it is none the less true with Faith. It is the fruit of the Spirit and where there is no Spirit, there can be no Faith, because it is the fruit of the Holy Spirit, therefore, the unsaved man, until quickened, being destitute of the Holy Spirit, cannot exercise its fruit, of which Faith is one.

See Mat. 16:17. "Peter having expressed Faith in Jesus was informed of the fact that flesh and blood had not revealed it to him, but my Father which is in heaven showing Faith to be a gift of God." See Eph. 2:8. "For by my grace are ye saved through Faith and that not of yourselves. It is the gift of God." In the foregoing, Faith is taught to be a gift of God, as well as grace. To see that this Faith which is a gift of God, is essential to salvation. See Rom. 10:9, "Confess the Lord Jesus with thy mouth and believe in thine heart that God raised Him from the dead and thou shall be saved."

Also see Rom. 10:10, "For with the heart man believeth into righteousness." See Acts 8:36, "See here is water and ask to be baptized." See 37th verse, "and Phillip said, 'If thou believest with all thine heart, thou mayest.' The foregoing scriptures teaches two facts. First, that heart Faith is essential to salvation. Also it teaches Faith to be a gift of God or fruit of the Spirit. In the next place, who will be a recipient of this heart Faith? Will you let the Bible say if so? See Acts 13:48, "As many as were ordained to eternal life believed."

Respectfully submitted,
R. A. BRECKENRIDGE

Meridian, Miss.

We have about 500 of the Royal Service advertisement folders to be used in our summer campaign for this magazine. This folder contains the song published in the Baptist Record a few weeks ago and will help greatly in obtaining new subscribers. Write to our state W. M. U. Headquarters for the number of copies needed.

Thursday, June 22, 1922.

THE BAPTIST RECORD

THREE

HO FOR THE NORTH MISSISSIPPI BAPTIST ASSEMBLY.

To pastors and Sunday school, B. Y. P. U., and W. M. U. workers here is a hearty invitation to attend the North Mississippi Baptist Assembly which will be held at Blue Mountain beginning Saturday, August 12th and closing Friday, the 18th. The exercises will be held in the Baptist church and the college hall, with many choice features for each day's program. The visitors can secure room and board at the college at \$1.25 per day.

The principal speakers will be Drs. H. A. Porter, pastor of the Second Baptist church of Atlanta, Ga., and James R. Hobbs, pastor of the First Baptist church of Birmingham, Ala. Dr. Porter will speak twice on Sunday and on the four succeeding mornings thereafter, closing his work on Thursday. Dr. Hobbs will speak every night from Monday to Friday inclusive, and will speak on Friday morning also.

Study classes in Sunday school, B. Y. P. U. and W. M. U. work will be conducted daily by Brethren J. E. Byrd, A. J. Wilds and Miss M. M. Lackey.

The music will be conducted by Rev. M. C. Cox of Newton, Miss.

Come and enjoy the delightful fellowship of the gathering as well as the instruction and inspiration of the classes and the addresses.

Let organizations in church send their representatives to the Assembly.

They will be repaid in the reports which these representatives will bring back.

ELDRIDGE B. THATCHER, Secretary.

The First Baptist church, of Corinth, Miss., begins a series of evangelistic meetings on Sunday, June 18th. The pastor, Rev. T. W. Young will do the preaching, but will have Mr. Jack Scholfield of Fort Scott, Kan., to lead in the singing. Everything indicates a fine meeting. Since Dr. Young came to Corinth the church has undertaken a thorough overhauling in repairs which will greatly improve the interior. The work of reorganizing and shaping up the work of the church along newer lines is well under way, and a fine and aggressive work for this fine old church is being projected.

In the past year we have seen accounts of several people being killed and robbed because they flaunted large, expensive diamonds in the faces of covetous and unrestrained men. The display of the diamonds provoked the murderer and robbery. We do not condone the crime, but we would remove the occasion for it. It is altogether possible that crimes against women have been provoked by the display and exposure of the persons of women, parts of their bodies which were never intended for exhibition. It may not have been that the women who suffered were the ones who offended, but some women have offended and they or others suffer. We do not condone the crime, but the occasion of it might be removed.

The Commercial Appeal gives a report from Nashville that the Baptist Pastor's Conference has announced their intention to withdraw all support from Union University because Prof. Davis, teacher of Biology, teaches the theory of Evolution. It is also reported from Jackson that Prof. Davis will not resign and that President Watters says he will not be asked to resign, as they considered that he was exonerated in a recent meeting of the Convention Board to which the pledge was made that Evolution is not now being taught and would not be in the future. This is the kind of thing that is not settled by resolutions.

One of the greatest perils facing preachers especially these days is the mighty pull from the devotional life. We need first of all to read the Bible, not primarily to get sermon material or to prepare for a lecture, but to strengthen our own spiritual being. Then let us read more

devotional books, books that emphasize the spirit-filled life as the ideal and which encourage us to strive toward that ideal. Then we will be better fitted to minister unto the spiritual needs of our people. All about us are men and women whose hearts hunger for words of comfort and inspiration. Let us see to it that our lives are kept in touch with the Christ-life so that we may minister unto their needs.—Baptist Standard.

A Baptist contemporary advertizes a certain book of sermons on this wise, "A series of sermons to the unsaved. Should be in the hands of every preacher."

An Episcopal Exchange has the following in an editorial: When Bishop Gailor, like some unquiet Vesuvius, pours forth another statement which by fact or implication can be considered as hostile to the whole experiment of prohibition, the newspapers immediately seize upon it, and carry the report of it far and wide. For this is 'news'—news precisely for the reason that it is so different from what the newspapers expect that a Bishop will ordinarily say. But when Bishops and other church leaders by the score endorse prohibition, and call upon their people to give it their support, the newspapers have nothing to say about these. Such expressions are taken as a matter of course. Yet the hasty observer, hearing one point of view proclaimed from the housetops, and hearing little of the other, might receive a wholly untrue impression of the real balance of facts. There is special danger of this in the case of our own church. Since the utterances which are attributed to Bishop Gailor are always coupled with the announcement that he is "the presiding Bishop of the Church," it is well that we should stop to remember—entitled fully though he be to freedom of utterance as an individual—that he does not represent the mind of the church; and it is right that the church should make this plain.

Sometime back in a church when new ceiling had been put in one of the deacons was showing the visiting preacher the beautiful figured wainscoting around the room. It was flowered by the natural grain of the wood and was in beautiful contrast with the straight grains in the wood work above it. When questioned as to how this effect was secured, he explained that he was foreman at the planing mill, and whenever a gnarled log was cut he had the planks put aside and reserved to be planed for this special piece of work. The ugly gnarled logs made the beautifully planed planks for the interior of the church house. And so it also happens that the Lord often takes the very lives that seem most unpromising and even deformed by sin and makes of them the choicest and most useful and ornamental vessels for His household. From Paul on down the line the chief of sinners has often become the greatest of the saints; for where sin abounded, grace did abound more exceedingly.

Five Presbyterian ministers and five Anglican clergymen in Canada have agreed to put the proposed efforts or rather talk about church union to a test by signing a proposal to their two church authorities to permit Presbyterian preachers to receive authority by some sort of ordination from the Episcopal church and Episcopal rectors to receive similar commission from the Presbyterian church to officiate as ministers. They agree themselves to submit to the necessary ordination as examples to others. Their churches will find some good way to back out and at the same time to save their faces. Indeed "The Living Church," an Episcopal paper, already says such a proposal is preposterous, that while it bases its appeal on the "Lambeth Appeal" for unity made by Episcopal bishops it

fails to note that that appeal offered such swapping of ordinations only "after terms of union have been otherwise satisfactorily adjusted." We were sure there was a joker in the "Appeal" somewhere and here bobs up the kinky head in the cord wood. The simple truth is that most of this talk about union is a smoke screen behind which some people desire to carry on their particular propaganda. It is too much like a German soldier coming to you crying Kamerad while he carries a knife in his boot.

Some time ago the Baptist Record had something to say about Religion and the Secular Press in which we took occasion to express our pleasure in the improved moral tone of the press and the space they gave to matters of religion. We have nothing to take back from that but more to add to it. During the Gypsy Smith, Jr., meeting in Jackson the two daily papers gave large space to the meeting and what was better they gave intelligent and sympathetic accounts of it. Many reporters seem to find it hard to understand a religious meeting but in this case the write ups were exceedingly helpful and appreciative. Not only so, but since the meeting the two papers have shown a commendable zeal in carrying out the work and purpose of the meeting. The Clarion-Ledger had able editorials against Sunday baseball which are sure to bear fruit. The Daily News has had one broadside after another attacking the bootlegger and all his ilk. These are the kind of papers that people feel a pride in and ought to stand by in every good thing that they undertake. Too much cannot be said in praise of the stand they are taking.

Baptist Record, Jackson, Miss.

The W. M. U. of Wayne county held an associational Rally at Waynesboro on June 7. There was a very large delegation from three of the societies present. The Waynesboro ladies served a delightful dinner on the grounds.

Miss Fannie Traylor, was with us and was at her very best. She made several inspiring and helpful talks. Her news from the recent convention and state headquarters put new enthusiasm into the societies.

The reports from the societies seem to indicate that the work is moving forward. At the close of the day, all seemed agreed that it had been good to be here.

MRS. EDMOND H. GARROTT, Ass't. Supt.

Harry Emerson Fosdick's sermon published in the Baptist of Chicago plainly puts him in the class of those who repudiate the virgin birth of Jesus. To our minds one who does this no longer accepts the Bible account of his birth and in his soul of souls looks upon Jesus as not the only begotten son of God. The man who does this may have many fine human qualities, he may have benefited by association with Christians and profited in some measure by his acquaintance with the Bible whose divine authorship he denies; he may have much of Christian culture which belongs to the outward man; but he has never been born again by the Spirit of God nor redeemed by the precious blood of Jesus, upon whose birth he casts the aspersion of illegitimacy.

SMITH COUNTY.

The pastors of Smith county met in Raleigh June 6th, and organized a Pastors Conference. J. W. Hudson was elected chairman; W. R. Allman, secretary. Eleven pastors were present and took part in the work. This conference will prove to be a great help to the cause in Smith county. Regular meetings, Tuesday after 1st Sunday in each month. Every pastor is urged to be present.

J. W. HUDSON, Chairman.

The Baptist Record

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EDITORIAL

THE GOOD AND THE BAD OF IT.

When people live far apart the tendency is to develop strong individuality. The fewer potatoes the bigger they grow in the hill. When the population becomes more dense, the individual is more and more merged into society, the social group. The first condition develops individual initiative, independence, versatility and selfhood. The second condition necessitates restraint, self-control, self-sacrifice, gentleness, forbearance. It also develops the organizing principle, the recognition of some common authority and the exercise of discipline. Both conditions have their advantages and their dangers.

For a long time in this country both in general society and in the churches there was large liberty and independence, plenty of room and demand for self-expression. It was an atmosphere congenial to the Baptist spirit and a condition favorable to Baptist growth. The increase in the number and strength of Baptists in this Southern country for the past hundred years will be one of the marvels of religious history. It was our opportunity and by the grace of God we profited by it.

But we are coming into changed conditions, socially and industrially and it will be the task of Baptists to prove that they are equal to the demands of altered circumstances. People are getting more numerous in these parts; they are living closer together and must learn somehow not only to live in the same neighborhood but to work together at common tasks. We must solve the problem of preserving the independence of the individual man and the local church while we join hands with one another in a great and common task.

Periods of change are generally times of commotion and storm. You can't long have motion in a crowd without having commotion. You can't go from winter to summer or from summer to winter without having equinoctial disturbances. And so we have organized work and opposition to organized work. We have co-operative effort and we have antagonism to co-operative effort. We will have some machinery and we will have a hue and cry against machinery. Both are an indication of healthful activity. Either without the other would probably go wrong. God never meant that there should be work without friction or movement without atmospheric resistance. These things produced electricity and electricity may do work or it may tear up things according as it is managed right or wrong.

Now our problem is to get all the benefit of concerted effort without losing any of the in-

dividual energy, how to work together without loss of any individual worker. This is not a question for a few thinkers to think out but for every worker to work out. For example it was once thought sufficient for any church or pastor to hold a meeting without thought of another church or another meeting. But now we have simultaneous meetings in a city, a campaign in a county or a great evangelistic campaign proposed for the whole South.

This co-operative effort ought to have great stimulating effect on all the churches and in all the members. We have often heard farmers say that a local shower did not have so good effect as a general rain, even though as much may have fallen on a given spot. Its benefits were not so lasting. It may be even so in seasons of refreshing from the presence of the Lord. It is good and helpful to pray for these refreshings in other churches. The wider your prayers reach the more your own soul is expanded and enriched. We rejoice in the general appeal that is being made for South-wide revivals. Let us join in the daily prayer for it.

Here is a danger against which we give this caution. Such prayer is in danger of being perfunctory, a mere matter of form, a simple purpose to fulfill a promise or to go through the form of joining others in prayer. When this is true it is not truly ineffective. But it need not be true. We can ask God to give us a heart of genuine compassion. We can take on our hearts the burden of others as our own. Only in this way can we look God in the face.

There is the danger even that we may not pray at all. When many are working at the same task, there is the more disposition to shirk without fear of being discovered. Many have heard the story of the priest who asked all his parishioners to bring on a certain day a bottle of wine each to fill a cask for him. One man decided to bring a bottle of water, as nobody would know the difference among so many bottles of wine. What was his surprise to find that everybody else had done exactly as he did, and brought water instead. The danger to our work all along the line is for the individual to think that in so great a crowd that he is not needed or not important. There can be no working together unless the individuals work. The walls of Jerusalem were rebuilt when every man worked over against his own house. But every man worked, and they worked together, and the work was done.

THE CONVENTION ANNUAL FOR 1922.

Within a month after adjournment of the Southern Baptist Convention at Jacksonville the secretaries had complied with its order for the printing and distribution of 16,000 copies of the Annual containing the proceedings of the 1922 session, reports of the five boards, and a vast array of statistics and other data. It is a substantial and symmetrical volume covering more than 600 pages and weighing two pounds. The paper is better and the pages larger than in former issues.

Following this year a new method of distribution we have sent out by mail 11,143 copies under labels furnished by the State Secretaries and bearing the names of pastors, association clerks, and heads of denominational institutions and agencies. We sent 557 copies to Mississippi.

In addition, we sent by prepaid freight 200 copies to Secretary R. B. Gunter, Jackson, Miss., for distribution on request from his office. Let anyone in Mississippi desiring a copy write him, including ample postage.

The remainder of the edition has been distributed among the general boards and the W. M. U., leaving a small reserve in the hands of Secretaries Moore and Burnett.

HIGHT C. MOORE.

Nashville, Tennessee.

(Continued from Page 1)

or the welfare of his boys and girls to send them to our own colleges. Shakespeare says, "Comparisons are odorous," and it is not our purpose to make them, though it is not easy to know anything or to make others know it except by comparing one thing with another. But what we want to say with all the sincerity of our soul is that if we are seeking the ultimate best for ourselves or our children, the highest good, we will not find it in any educational institution better or quicker than in our own. We have a personal, ultimate, long time acquaintance with the man or woman who are influencing the lives of our young men and young women in college, and we do not hesitate to say that they embrace those whose Christian characters and exalted ideals we have never known surpassed. They are people who in addition to having had the best training which colleges and universities could give, have had their lives touched, softened and ennobled by divine grace in such way as to fit them for the sacred trust which is committed to them in the young lives of our sons and daughters. If education is incomplete without the personal touch of great men and women, great in the best sense, then may we with the more assurance trust our boys and girls to those in our Baptist colleges.

There is no time more critical in the lives of our young people, and they are going younger now than ever before, than when they have the family roof tree and venture out into the new world of college life. More than any other one thing it is the making or marring of a life. There is no time when a father's or mother's heart follows the child with more of anxiety. This writer speaks with grateful heart of the kindness and foresight of a father who when he sent his oldest boy away to school found a Christian home in which to place him where the influences of his first home would be preserved. Life is too short to waste any of it in shoddy preparation, and it is too valuable to take any risks in the school to which our young people go.

FRANK E. BURKHALTER.

Here are the outstanding developments at the Northern Baptist Convention at Indianapolis last week, so far as matters of vital interest to Southern Baptists are concerned, though the body was not due to adjourn finally until Tuesday night of this week:

Refused to re-affirm the historic New Hampshire Confession of Faith, as proposed by the Fundamentalists, adopting instead by a vote of 1264 to 637 the following statement proposed by Dr. Cornelius Woelfkin, pastor of the Rockefeller church in New York City as a substitute: "The Northern Baptist Convention affirms that the New Testament is an all-sufficient ground of our faith and practice and we need no other statement."

Adopted a committee report to the effect that while the acceptance of gifts with creedal attachments is discouraged by the Convention, the co-operated societies of the convention are left free to accept such gifts when tendered upon these conditions. It will be recalled that at Des Moines last year the action of the Home Mission Society in accepting a legacy of \$1,250,000 from a wealthy Californian by bequest, on the condition that no part of the proceeds of that legacy should be applied in paying the salary or expense of any missionary who is not thoroughly sound on Fundamental Bible principles, formed the occasion for the most exciting debate of the session and led the way to the creation of a general committee to study the whole question and bring in recommendations for the future guidance of the societies this year.

Refused to provide for a cash basis of representation in the convention this year, as proposed by the executive committee and opposed

(Continued on page 5)

Thursday, June 22, 1922.

THE BAPTIST RECORD

FIVE

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BOOK REVIEWS.
THREE BOOKLETS.

We have just received and read three booklets by Evangelist T. T. Martin. They are of nearly fifty pages each. One is entitled, "Going to Hell in Doves," another, "Married Life, its present day dangers and evils," the third on "The Second Coming of Christ." The first treats of the evil of wrong teaching, and the baneful effect of card playing, dancing and moving pictures. We do not see how the truth could be stated more strongly and plainly. It is certainly true that the truth should be spoken, and the reading of this book is bound to have a wholesome effect on anybody who has reason and conscience left.

The second booklet is on married life and is not only readable but sets forth clearly the scripture teaching about the mutual obligation of husband and wife, as well as parents and children. Not only is the fearful prevalence of divorce and its evils depicted but the cause is shown and prevention made possible. The responsibility for the salvation of members of the household is made clear, and the book closes with a great gospel appeal.

The third booklet is on the Second Coming and undertakes to set forth the scripture teaching. It is a vigorous presentation which all will read with interest. With much of it all believers in the Lord's return will find hearty agreement. But along with many who write on this subject the author gives some scriptures and interpretations which are difficult to follow. He sees from such heights as some of us have not reached, or his mind blends some scriptures with an electrical soldering machine that some of us have not been able to use.

The books we should think, would sell for 25c each and they have a message that is well worth it. One can understand from these books the burning evangelistic passion that keeps him always in the work of saving souls.

SOUTHERN BAPTIST HAND BOOK.

A few days ago Dr. Gunter received a request for information with reference to the comparative amounts expended for luxuries and benevolence. It came from a Sunday school superintendent who was preparing a program in which this information was necessary. The secretary passed the request on the editor as some such information had been published in the Record. But even the editor doesn't remember all the figures published in the paper. He was ready to give it up when he opened the Southern Baptist Handbook just received that day, and found the very thing desired. That's the way with a good deal of the information we want. We have seen it somewhere, but did not preserve it and it is gone. This little book, gotten out by Dr. E. P. Alldridge of the Sunday School Board has nailed down where you can get it, a great many facts which every Baptist ought to know and doesn't. It contains classified knowledge with not only a table of contents but an index so that you can find what you want. It is under the heads of I Southern Baptists and the Nations. II Southern Baptists and the Southland, an III Southern Baptist summaries and Directories. Every place and every kind of work that we are doing is described. The book contains about 500 pages and sells for \$1.00 in leatheret binding, or 50c in paper. After you have seen it you will think that you can't do without it. Preachers will find the substance of many a good speech in this book that is chuck full of information.

"FUNDAMENTALS OF THE FAITH."

This is a new book by Dr. Wm. Dudley Nowlin whose previous books have been widely read. It supplies a real need and does it satisfactorily in showing the real grounds on which our faith is built. Faith is anything but fiction. It rests on a sure foundation of fact and can be secure only when the foundation is known. Dr. Now-

lin discusses the true God, the Bible, the fall of man, Jesus Christ the God-man, individual responsibility, regeneration, love the christian motive, the New Testament church, scriptural Baptism, the memorial supper, Identifying the New Testament church and the obligation of every Christian to it. The book is published by the Sunday School Board and sells for \$1.25.

"What Shall I Believe."

This book is by Dr. A. H. Strong, long time president of Rochester Seminary and author of many books. The chapters were written a short time before his death and he calls them "A Primer in Theology." It is a well chosen title for in this little book Dr. Strong deals with the great themes of God is Spirit, Christ in Creation, Holiness and Sin, Christ and Scripture, Interpretation of Scripture, the Atonement, Union With Christ, Three Inspirations, Ultimate Facts, Ethical Implications. These are the subjects that Dr. Strong reveled in, and no man of his generation had a mind with a keener edge. Any body who wishes a presentation of great subjects in speech that can be understood will rejoice in this book. Laymen, Sunday school teachers and many mature people need such a treatment. It is published by the Revell Press and sells for \$1.00.

"The Tears of Jesus," and "Prepare to Meet God"

The Sunday School Board has rendered the world another district service by publishing these two books by Dr. Scarborough, president of Southwestern Seminary and professor of evangelism. The price is \$1.25 each. They are from the heart of a man who yearns for the lost and whom the Lord has greatly used in winning them. They are among the sermons he has used for this purpose, and will be not only interesting as a study but will quicken the compassion of other souls and lead to better work. They ought also to be used, particularly the second one, by being put into the hands of the unsaved people with the prayer that God may use them yet further to lead men to salvation, through Christ. The subjects of sermons in this book will indicate its method and scope, namely Prepare to Meet God, Lost, Hell, the Judgment, the Value of the Soul and Danger of Losing it, The Savior Knocking at the Door, Repentance, Perils of Postponements, Substitutes for Jesus or the choice of the Soul, and Love that Saves.

Evangelistic Sermons of J. Wilbur Chapman.

Published by Revell, price \$1.50. Dr. Chapman was one of the most successful evangelists of our generation. He literally preached the gospel around the world. No preacher and no family should be without some knowledge of his ministry or without some benefit from it. These sermons were preached in a few months' ministry not long before his death. They are eighteen in number and include: The Master Is Come, Eternity, Sowing and Reaping, Where Is Able, Thy Brother? The Accepted Time, What Men Do With Their Sins, The Precious Blood of Jesus, and Going Home.

Lives of Great Missionaries.

This is a book for young people by Jeanne M. Serrell, published by Revell. The choice of missionaries is well made and includes many countries. Africa includes Livingston and Mary Slessor. The Isles of Death exhibit John G. Paton, second to none since Paul. Asia shows us Wm. Carey, Adoniram Judson and Hudson Taylor. The last chapter is on our flag in Persia. These are life like portraits which any normal youth would enjoy reading and anybody, old or young would be profited by reading. The book sells for \$1.25.

Sermons for the Great Days of the Year.
Anybody who knows something of the long

ministry of Dr. Russell H. Conwell in Philadelphia or who has read Acres of Diamonds, and a million people probably have read it, will be glad of this new book of sermons by him, from the press of Geo. H. Doran Co. These sermons are such as were preached at Christmas time, New Years, Thanksgiving, Mother's Day Decoration Day, Graduation Day, Twenty Second of February, &C &C. It is always good to read a good sermon and Dr. Conwell never preaches any other kind.

Evolution at the Bar.

This is a worthy contribution to the present controversy by Philip Mauro, making a book of 80 pages, published by Hamilton Bros. of Boston, price 75c. It is a successful effort to state the case in plain language so that the average man can understand and form judgment. It is a dispassionate and strong array of evidence primarily from a study of nature which disproves the Evolutionary hypothesis. The author shows that that there are breaks not only between man and the lower animals, but also between all spirits which no evolutionist has bridged. He gives the testimony of Evolutionists themselves as the unproven theory. The last chapter shows that the work of man needs evolution, but that the work of God is in every detail complete and stands in no need of it.

Missionary Message.

This is a new book by Dr. J. F. Love, secretary of the Foreign-Mission Board and published by Doran, price \$1.25. It is in line with previous books by the same author which show him to be a world statesman. There are no greater statesmen than missionaries and mission secretaries. They are the kind of messages our people need to quicken their interest in a most vital subject. Any preacher or other Christian who finds his interest lessening in the saving of the lost world, ought by all means to read these addresses. They are ten in number: Value of the Missionary Ideal, The Home Base, Baptist Program for Europe, Baptist Missions in the New World Order, Baptist Women in the World Program, Decisive Hour in Baptist Foreign Missions, New World Condition, Missionary Message, and Missionary Success, The Religion of the Future and the Uplifted Eye.

(Continued from page four)

by the Fundamentalists.

Re-organized the Board of Promotion upon a simpler and less expensive basis, abolishing six departments and otherwise providing for a simpler administration of its affairs.

Faced a debt of \$5,000,000 without discouragement and through methods proposed by the finance committee, arranged to retire this debt within the next two years. The budgets of all co-operating societies were automatically scaled 25 per cent to effect such economies as will make possible the elimination of the debt, it is believed. The budget for the whole work of the convention for the ensuing year was fixed at \$11,286.297.

Refused to instruct the Board of Promotion to sell the Baptist of Chicago, the official organ of the Board of Promotion, to private individuals in accordance with a resolution offered by Dr. J. C. Massee of Boston, representing the Fundamentalists.

Organized the convention by naming on all committees and in all offices with the exception of the vice-president, persons known to be favorable to the organization as it exists at present and not identified with the Fundamentalists as such, the second vice president being Dr. Frank M. Goodchild of New York City, one of the leading Fundamentalists. The new president is Dr. Frederick E. Taylor, pastor of the First Baptist church of Indianapolis, who has never declared

(Continued on page eight)

THE SESSION AT CLARKE.

When the session's work is done and we stand off, look it squarely in the face, is it in truth "the best in the history of the institution?" Of course we have come to look for a meeting to be recorded as the best "the church has had in years" and a year's work in an institution is expected to be the best in its history. Yet we must be fair.

Well, in the first place, in spite of the continued financial depression and of charges higher than formerly, the opening was fifty per cent better than last year and better than any other during the present administration. The total enrollment has been better than that of any session since the year. Moreover, the number of students that stayed to the end of the session is by far the greatest of any session since I have known the College.

This year about sixty per cent of our students were pursuing college work. From what I can gather this is the largest per cent in the history of the College. When it is considered that we do four years of high school work and only two years of college work this is seen to be a good record indeed. And, although our standards have been raised and our requirements are more rigid than formerly, we had the second largest graduating class in the history of the College. I am dealing largely in generalities, because this article was called for in a hurry and I do not have the records at hand. However, these are facts of comparison, and in these respects we know that the past session was more successful.

As to the character of our class work, possibly the greatest improvement has been in recognition. For the last two years there has been a definite line of cleavage between the high school work that we do and our college work. Last year, when we applied to have our high school department put on the list of accredited high schools of the state, it was too late for a representative of the accrediting commission to visit us and inspect our work. This year, application was made at the beginning of the session, and in due time we were visited by Mr. Ivy. The result was, not only that our high school department has been placed on the accredited list, but our work was pronounced "equal to any in the matter of organization and in the character of class work". This made us feel good, especially since our chief attention has been given to our college work.

In the number of ministerial students, on the field of athletics and in business economy the past session has equalled former ones. Yet we must confess that there were times during this last session when our school was not just like that picture of the ideal junior college that is hidden away in the recesses of our craniums. But when all our failures are counted—I have not told you about them, and if you learn of them some one else will have to tell you—with all of them considered, our school last session squares up better with the picture in our heads than at any other time in the last three years.

NO DIFFERENCE.

Mercy, a little colored girl, eight years old, was setting the table when the son of the house, who was in the room, said to her, "Mercy, do you pray?" The suddenness of the question confused her a little, but she answered, "Yes, every morning and every night."

"Do you think God hears you?" the boy asked. And she answered promptly, "I know he does."

"But do you think he hears your prayers as readily as those of white children?"

For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ears, and not his eyes. My voice is just like any other girl's; and if I say what I ought to say, God don't look at my skin."—Selected.

THE REAL WEAKNESS IN ETHICAL RELIGIONS.

The study of comparative religions is one of the most interesting subjects in modern times. This is especially true when we study the various religions on the fields where they are in operation. Such a study will manifest the real differences and will exemplify the redeeming characteristics of each of them. Thus we will be able to learn that the vital difference between real Christianity and all Ethical religions is the divine substitutionary mediation in Christianity. The study of the philosophy of religion will reveal the truth that a divine substitutionary mediation is absolutely necessary to enable the judge of all the world to remain a just judge while justifying its mercy to sinners in His world. All the Ethical religion in the world seems to perfectly ignore this real and fundamental privilege in their schemes of salvation for man. Real Christianity embodies this great privilege and presents to the world in Jesus Christ the divine substitutionary mediator for man. The judge of all the world gave up his home in glory and became incarnate as a human being in Christ Jesus, lived a perfect life and thus became a fit substitute for man, surrendered his life in death on the cross, and then came from the dead and took his seat on the throne as judge again. In this way he is able to justify mercy to sinners for whom he died and remain a just judge of the world because He Himself paid the penalty. On the basis of this substitutionary mediatorial work, Jesus Christ will regenerate and pardon every person who will trust Him for salvation. On the basis of this word of Jesus He will regenerate the infant who dies in infancy and give it a home in heaven. But there is no provision made in Ethical religion for such divine substitutionary mediator that will enable God to remain a just judge and at the same time justify the unjust sinner in His universe. This is the vital difference between Christianity and Ethical religion. How can the adherents of these religions be sound when they are ignoring the only basis on which the judge of all the world can save them? How important it is that the Christians who have experienced this blessed truth shall do their best to give the gospel of Christ to all the peoples of the earth. In our visits of recent date, among these people we have been convinced of this great truth.

B. P. ROBERTSON.

London, England, April 21, 1922.

WHY HE DOES NOT.

I would like to reply to Mr. E. L. Wesson's statements in your issue of May 25th, in which he thinks that I should make public the names and addresses of ministers and others, who have said to me that they were as much Unitarian as I am, although they were connected with some orthodox church.

In your issue of May 11th I wrote, "I can hear some saying to me, 'Well, if you are so anxious to have honesty and consistency in religion, why do you not report that Rector to the Episcopalians?' If I were to do that hundreds of Spillmans would rise up in the Episcopal church and rush to the defense of this Rector, and say that a heretic is trying to ruin the character of one of our good Christian brethren. Anyone, who will be insincere in his public religious utterances and professions, will certainly lie, especially when it comes to saving his 'own skin' in his own denomination." I am actually afraid to publish one, because as soon as I did, I am afraid he would lie out of it, and many would rush to his defense, and then I would be liable for slander. Let one put it in writing to me then I shall publish it. I had one minister to put his finger on my Masonic pin and say, "What I tell you is not to be told".

Mr. Wesson says, "It is unfair to make thrusts against unnamed people. By so doing the innocent and honest may be suspected." I have given

a very good test for telling whether one should be suspected of heresy or not in a Baptist or any orthodox church. If a man is in an orthodox church and believes in Evolution, then suspect him until he proves himself innocent to your satisfaction. If a man believes in special creation and does not believe in Evolution then believe he is not guilty of heresy until he should come out for some other reason and prove himself guilty to you. It is possible that a man could believe in Evolution and sincerely believe in Evangelical Christianity, yet he would certainly be inconsistent, and there is always the danger of his discovering his inconsistency, then no longer believing in Evangelical Christianity. If I were in an orthodox church I would suspect everyone, who believed in Evolution, of heresy, and I would certainly try to bring him to a heresy trial.

Everyone in the orthodox church who is as much a Unitarian as I am believes in Evolution that I know and can say, and that should be enough to answer the question, "What should real Christians Do?" Dr. Poteat so I understand believes in Evolution. There is an objective, "real Christians" should see that a man who believes in Special Creation takes his place.

Very sincerely yours,

J. B. Tegarden, Minister, First Unitarian Church, New Orleans, La.

"FAITH."

The Condition of Salvation.

Why did God in His infinite wisdom make faith and faith only "the" condition and the "only" condition of salvation? He had two reasons for it; first, so that it might be by grace, that is salvation by grace means that salvation is the gift of God bestowed upon man free, and unmerited by man. "Christ hath redeemed us from the curse of the law being made a curse for us." All the merit of salvation is in Him, Christ is our righteousness and His righteousness is imputed to us by FAITH.

Abraham believed God and He credited him with righteousness in exchange for his FAITH. We are saved now just as Abraham was, by FAITH, and it was wisdom in God that made FAITH the only condition as FAITH is the only condition possible for man to render unto God, that is void of merit, because the very act of FAITH acknowledges all the merit in Christ.

Second, so that all believers might be sure of their salvation. When a person gets to the stage of repentance where they see their just condemnation before God, see their utter helplessness, and see themselves not only justly condemned, but without hope, and then at that stage hear the gospel preached which offers salvation free through Christ, for the simple and only condition of FAITH, then trust their salvation wholly and completely in Christ, by the instantaneous act of FAITH, which comes under the head of a committal or deposit, then salvation is sure to that individual. He knows he is saved, simply because God's word says that a believer is uncondemned.

The Apostle Paul reasoned it this way: "Therefore, it is by Faith that it might be by Grace to the end the promise might be sure to all the seed." What Paul means to say is this, that it is impossible for a man to be saved by grace any other way except by FAITH, then everyone who has FAITH is sure of his salvation EVERYONE, "TO THE END THE PROMISE MIGHT BE SURE TO ALL THE SEED."

All who have FAITH also have assurance, because assurance is a direct result of FAITH. All who do not have assurance, but doubt their salvation are still under condemnation and unsaved because they do not BELIEVE God. If they did believe God, they could not possibly doubt their salvation, because God says a BELIEVER is already in possession of Eternal life and can not come into condemnation because he is passed from death unto life.

There are really only three classes of pro-

Thursday, June 22, 1922.

fessed Christians (while we have hundreds of denominations who differ with each other on minor teachings of the Bible) but to boil it down to the real essence there are only three classes: First, those who believe salvation is unconditional, that is that people are saved by grace without FAITH; second, those who believe that salvation is by grace with FAITH as the only condition; third, those who believe that other conditions, besides FAITH are required of man either before he is converted or afterward. The result of the three theories is this:

First, those who do not believe in FAITH as the condition, do not possess assurance because they have nothing on which to base their assurance.

Second, those who believe that salvation is by grace through FAITH as the only condition have assurance based on their personal FAITH.

Third, those who would add other conditions to FAITH have no assurance because they must wait till death to prove their faithfulness in rendering the extra conditions.

"But to him that worketh not but believeth on Him that justifieth the ungodly, his FAITH is counted unto him for righteousness."

"By grace are ye saved through FAITH and that not of yourselves; it is the gift of God, not of works lest any man should boast."

Therefore, it is by FAITH THAT IT MIGHT BE BY GRACE TO THE END THE PROMISE MIGHT BE SURE TO ALL THE SEED.

J. E. HEATH.

SPIRITUALIZING EDUCATION.

M. O. Patterson.

There is not unanimity amongst educators on the theory and philosophy of Christian education. These are not in perfect accord as to what constitutes the distinctive element in so-called "Christian Education." Some emphasize one thing; some emphasize another. Many of our brethren and sisters who expect to patronize denominational schools are little concerned about the practical aspect of the matter, that of spiritualizing the education given to their boys and girls. To interpret their state of mind correctly will necessitate an answer to the very pointed, practical question. "What has your college to offer for the drawing out and the development of the finer spiritual powers of the boy or the girl?" The purpose of this article is to state concretely what we have in Mississippi College adapted to this practical end.

Culture, properly understood, is a term which stands for the complete development of the individual. Physical culture should provide for the proper development of the body; mental culture should furnish the adequate development of the mind; spiritual culture must supply not simply the proper development of the spirit, but that which spiritualizes all physical and mental culture. This is the heart of the whole process of spiritualizing education.

There are certain agencies in Mississippi College which are set for the spiritual development of our boys and for spiritualizing the education offered in this institution.

1. I would place at the head of the list the ministry of our local church. One great objective of our church is to create and maintain a spiritual atmosphere which makes it easier for the lost to give their hearts to God, for the saved to develop the graces of Christian character and train for Christian service. I would place first, in this ministry of the local church, the proclamation of the Gospel message from Sunday to Sunday and the pastoral labors of the consecrated pastor. The ministry of Pastor Wall at this place was exceedingly fruitful. He left in January and for several months, we have been without a pastor. Necessarily this has in a measure crippled this phase of our work. The second phase of our local church ministry is our great Sunday School, now under the leadership of Prof. W. N. Taylor. Approximately 75 per cent of our student body are actively enlisted in

the Sunday School. Our objective is to make it 100 per cent. With the completion of our new church, equipped with all the modern conveniences for Sunday School work, we believe our goal can be reached. The third agency in our local church ministry to the Mississippi College student body is the wide-awake B. Y. P. U.s. For several years there have been four of these organizations, each bent on exceeding the others in efficiency. From forty to sixty per cent of our student body have been enlisted in these schools of training for Christian service. In addition to this there are various devotional services of the church and College, which reach a goodly number of the student body.

2. A second spiritualizing agency in our college work is to be found in the courses of Bible study offered. The key-note is the authoritative word of God as found in the Holy Scriptures. The effort is to produce reverence for it and loyalty to its teachings. Approximately 325 men were enrolled last session in the various courses offered in Christianity. No student can be graduated from this institution without at least one year of Bible study. In this department special courses are offered in training for leadership in churches. The Normal course of our Sunday School Board has been so correlated with the various courses of this department that the student who does all the work will be given all the awards offered by that Board. At the close of the past session, 125 Sunday School diplomas were granted and approximately 250 additional awards. The possibilities of this department in spiritualizing education are limited only by the capacity of the student and the ability and consecration of the teacher.

3. The final factor in spiritualizing the education offered in Mississippi College is to be found in the quiet, yet positive influence of the Christian faculty. Some one has said that one of the greatest character-shaping influence is the touch of a consecrated personality. I believe this to be true. Our faculty ideal is a group of men positively Christian gathering up into our own lives the great truths of Christianity and teaching all truth as having its origin in God and given to men by natural or supernatural revelation. Our ideal is, first of all, to be good men. When the pupil leaves the classroom, we want him to feel, above all things, that he has touched a good man. No one of us feels that he has reached this ideal. When a new member of the faculty is to be selected, President Provine is not simply considering scholarship, but positive Christian character. One of his problems has been to find mature scholarship, coupled with our ideal of positive Christian character. Let the fathers and mothers who have and expect to have boys under us pray earnestly that the personal influence of our faculty may be a great factor in molding the character of their boys.

The Southern Methodist General Conference recently in session at Hot Springs appointed a commission to work on plans again for the re-organization of their denominational machinery and outlined a general plan of re-organization. It will be observed that the plan proposed is much like that of Southern Baptists and is as follows: A foreign mission board; a home board to include church extension, temperance, social service, hospitals and laymen's activities; education board to include Epworth League work and Sunday school work; a board to look after old preachers; and a board to conduct the woman's work.

THE RELIGIOUS ORGANIZATIONS IN THE BAPTIST SCHOOLS OF THE SOUTH.

S. B. C. BAPTIST CONVENTION.

January to May, 1922.

The facts given below have been compiled by the Inter-Board Commission (of the S. B. C.) on Student Religious Activities.

No. of Baptist schools in S. B. C. 111.

No. Colleges in survey, 106; students 28590.
No. colleges having Y. M. C. A. 10; Stu. 700.
No. Colleges having Y. W. C. 22, Stu. 2891.
No. Colleges having Y. W. A. 65, Stu. 4145.
No. Colleges having B. Y. P. U. (163 U's).
25, Stu. 6572.

No. Colleges having B. S. U. 12, Stu. 2287.
No. Colleges having Ministerial Associations 52, Stu. 1607.
No. Colleges having Volunteer Bands, 71, Stu. 1280.

Deductions from Above Statistics.

No. Colleges having BOTH Y. W. A. and Y. M. C. A. 11.

No. Colleges having BOTH B. Y. P. U. and Y. M. C. A. 5.

No. Colleges having B. Y. P. U. and Y. W. A. besides Y. M. or Y. W. C. A. 6.

No. Colleges having BOTH Y. W. A. and B. Y. P. U. 49.

No. Colleges having Y. W. or Y. M. C. A. and either Y. W. A. or B. Y. P. U. (That is, both denominational and inter-denominational work) 17.

The 1280 Volunteers in all the colleges are divided as follows:

In boys schools, 50.

In Girls schools, 286.

In Co-ed Schools, 923.

The church at Clinton recently voted to continue the building of the church house, which will soon have the roof on, and pledged themselves to its support to the limit. This is an act of faith, as the means now in hand have been exhausted. But the brethren believe that this house is for His glory and that He will help in the completion. The Evangelistic conference in Clinton expressed great interest in the completion of the building and pledged themselves to help in the work. Many friends have helped and many more will. Now is the time to push the work to completion, and all Baptists in Mississippi are interested for our boys and girls are there.

The "principle of comity" is evoked among certain denominations, particularly the Methodists. By this is meant the agreement of different denominations not to enter a mission field or conduct work there when some other denomination has previously entered. Southern Baptists have entered into no such agreements as we believe the world is and should be open to us, and that we should enter every field without handicaps. It is interesting to read the report in Northern Methodist papers of speeches made at the Southern Methodist Conference Complaint was made that Northern Methodists were pushing into Southern territory, and in turn Southern Methodists proposed to go anywhere they pleased. To quote from the northern exchange: "Several speakers at different times announced that theirs is a world church, not a sectional church; that they were free to go anywhere; and that the northwest particularly should be entered in force. Dr. S. H. C. Burgin remarked, "We are there by the providence of God, and we propose to stay there. . . I believe we are a providential church in this country, and are not here to be bound to any section. I believe that, by the grace of God, it is ours wherever there is a need and wherever, according to the principles of brotherliness, we should go in order to do our part in the consummation of the purpose of almighty God." This last sentence of Dr. Burgin's aptly characterizes the position of the Methodist Episcopal Church also.

The Copiah County Baptist pastors conference took a very practical turn last week. It was agreed to run an advertisement in the Hazelhurst Courier, paid for by the pastors, the same to be a two column eight inch ad, calling upon the people to give thanks to God for His goodness not in words only but in substantial offerings to his work. A copy of this ad will be found on page 16.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STAFF OFFICERS

1st Vice-President—Mrs. R. L. Bunyan, Canton.
 President—Mrs. A. J. Aven, Clinton.
 2nd Vice-President—Mrs. M. F. Doughty, Shaw.
 3rd Vice-President—Mrs. M. F. Doughty, Shaw.
 4th Vice-President—Mrs. M. K. Armstrong, Louisville.
 5th Vice-President—Mrs. James Champlin, Hattiesburg.
 6th Vice-President—Miss Fannie Watts, Columbia.
 6th Vice-President—Miss Fannie Watts, Columbia.
 W. M. U. Vice-President—Mrs. A. J. Aven, Clinton.
 Recording Secretary—Mrs. P. I. Lipsay, Clinton.
 Young Peoples' Leader—Miss Fannie Taylor, Jackson.
 College Correspondent—Mrs. D. M. Nelson, Clinton.
 Training School Trustee—Mrs. J. L. Johnson, Hattiesburg.
 Margaret Fund Trustee—Mrs. W. H. Davis, Jackson.
 Mission Study Leader—Mrs. H. J. Ray, Grenada.
 Personal Service Leader—Mrs. Henry F. Broach, Meridian.
 Stewardship Leader—Mrs. R. B. Gunter, Jackson.
 Corresponding Secretary—Miss M. M. Lackey, Jackson.
 White Cross Work—Mrs. Henry F. Broach, Meridian.
 Treasurer—Miss M. M. Lackey, Jackson.
 Editor W. M. U. Page—Miss M. M. Lackey, Jackson.

OTHER MEMBERS EXECUTIVE BOARD

1st. District—Mrs. R. L. Washington, Hazlehurst.
 2nd. District—Mrs. H. L. Martin, Indianola.
 3rd. District—Mrs. Wm. Jones, Baldwyn.
 4th. District—Mrs. R. L. Carpenter, Starkville.
 5th. District—Mrs. W. J. Jack, Laurel.
 6th. District—Mrs. J. A. Taylor, Brookhaven.

ATTENTION, SISTERS.

We are sure every woman in the state knows about our new church in Clinton. We are sure every woman is rejoicing that this church will soon be erected, and our sons and daughters attending colleges there will have a church to worship in.

Contributions to this church have been special privileges of our Sunday schools and B. Y. P. U.'s. Now I am sure we the W. M. U.'s want a part also. Just a small contribution ties us on; just a little offering makes us more interested. These contributions and offerings do not cost any of us one iota of sacrifice, do they? May we not do our part, LET'S Beloved.

Our Hymn and Watchword

There is general rejoicing over the Southland that our hymn for this year, is "How Firm a Foundation." We all love that hymn.

Our new Watchword is of special help and comfort. It is "God is able." The entire verse reads, "And God is able to make all grace abound toward you; but ye having always all sufficiency in all things may abound to every good work." II Cor. 9:8.

Let us be sure to commit the entire verse to memory, and as often as we repeat it together, give the whole of it.

BIBLE TOPICS FOR 1923.

January—The Challenge of the Gospel.
 February—Readiness.
 March—Our Message to the World.
 April—Overcoming Difficulties.
 May—Human Manuscripts.
 June—Understanding of the Times.
 July—Qualification for Christian Service.
 August—Fruits of Righteousness.
 September—The Greatest Industry in the World.
 October—"The Fever Left Her."
 November—The Wondrous Gift of Life.
 December—The Vision of the Coming Kingdom.

SOUTHWESTERN GIRLS' SCHOOL.

KOKURA, JAPAN.

For many years it has been the earnest desire of our Mission to open a school for girls in Japan, and after much planning and many years of waiting we have at last realized our hope; and today we have a most promising Girls' school located on the beautiful mountains just out side the city of Kokura. Here the air is pure and the scenery most magnificent. Looking East and West we can see the great industrial cities of Southern Japan with their thousands of chimneys belching forth smoke by

day and flame by night, but this smoke never reaches our quiet mountain top. Looking South can be seen hills piled upon hills and mountains piled upon mountains, clothed with perpetual green that mingle with the blue of the heavens. Looking North can be seen the water of the Moji-Shimonoseki Straits mingling with that of the Mighty Pacific, and the great ships constantly plying between the Orient and the Occident. Even in most beautiful Japan those who look out from these mountains exclaim, "Beautiful!" "Magnificent!" "Grand!" Here in the quiet of the mountains we have every environment needed for the perfect development of the body, mind and soul. Surely those who study in these quiet environs will be inspired with high and noble thoughts, and can be easily led to a saving knowledge of the God of Love who has created the beautiful.

On the thirteenth of April our school began with one hundred and fifty seven applicants to the first year class. As we were able to accommodate only ninety six, it was necessary to turn away sixty applicants. This was a trying day for me. The mothers and fathers of the sixty girls who failed to get into the school came pleading that their daughters be allowed to enter. It was very difficult to turn them away when we considered that through each one of these lives we might be able to establish a Christian Home.

We have been exceedingly fortunate in the selection of the members of our faculty. All of the full time teachers are earnest Christians and have been for years. The Dean is one of the most consecrated Christians we have ever known. He is a strong believer in the importance of prayer in doing the Master's work and thinks that first of all we should get out inspiration on our knees. Also speaking from the standpoint of education, he is well qualified for the position he holds. He has the degree of Bachelor of Arts from the Doshisha University of Kyoto, Japan, and the degree of Master of Arts from Oberlin college, Oberlin, Ohio. He is an ordained minister and has served as pastor of one of our Northern Baptist churches for six years. Through his help we hope to realize the fond ambition of our senior missionaries to establish a girl's school founded on Christian principles and Baptist doctrines.

Our hearts were greatly rejoiced last Sunday when we had the first Sunday school and preaching service in our new school. Fifty two of the girls were present at Sunday school, and in addition to these there were a number from outside to the preaching service. As the Buddhist are very active in this section of Japan, we were afraid the attendance at the Sunday school and preaching services would be very small, but were very agreeably surprised at the good attendance last Sunday. We hope, in the near future, to have all ninety six of our girls enrolled in the Sunday school.

From morning to morning as I look into the faces of these ninety six girls and think of the possibilities that lie in their young lives, my heart turns to Him from whom all strength and guidance must come with the request that I be emptied of self and so filled with His presence that through me may shine into each one of these young lives the true light which lighteth every man that cometh unto the world.

It is through your gifts, your sympathy and prayers that the school has been made possible. We thank you for all you have done, and request that you continue to support us with your gifts and prayers in the future as you have in the past. Remember it is as much your school as it is ours and its success means your success as much as it does ours. We are your fellow workers and request you help in this our common task. The school has a great future and we ask you to help us to make the most of it and thus accomplish that for which you have sent us to this country.

(MRS.) C. HOOKER CHILES ROWE.

The above is from our own Mississippi Mis-

sionary in Japan. She is to have her furlough soon, beginning the latter part of July and there is a probability of us having her and family in Jackson this coming winter.

(Continued from page five)

himself either for or against the Fundamentalists, but who is thoroughly loyal to the Convention organization. Dr. Taylor is the first active pastor ever elected to the presidency of the convention. His predecessors have either been laymen or ministers holding special denominational positions, or, in the case of the retiring president, a woman. The other officers of the convention were re-elected.

In spite of the debts and lack of adequate receipts by the mission boards, these boards were able to report the largest gains on the fields in their history, the returns from the foreign fields both in the number of baptisms and contributions by the native churches and the number of churches coming to self-support being very gratifying. The ministers and missionaries benefit board reported an increase in assets for the year of \$861,000, while the treasurer of that board reported a balance, as of April 30, of \$7,528,952. The Board is seeking to bring its total assets to \$10,000,000, and will then ask for a much higher goal. The American Baptist Publication Society, corresponding to our Sunday School Board, reported sales of \$1,408,000, with total receipts from all sources \$2,100,399.

The convention is an official motto each year. This year it was "The Uplifted Christ," and numerous addresses were delivered, presenting this theme from various angles.

Probably the largest interest on the part of the members of the convention and of the public at large centers in the action of the body in refusing to re-affirm the New Hampshire confession of Faith, and that action deserves some detailed comment.

It is a matter of common knowledge to readers of the denominational papers that the Fundamentalists among Northern Baptists are very anxious to have the convention adopt some statement of Baptist belief as a means of letting the world at large, and, as the Fundamentalists believe, a goodly number of Northern Baptists themselves, know just what the great majority of Baptists believe in their interpretation of the Bible. Convinced that the majority of delegates were not in favor of the adoption of a new confession of faith at this time but knowing that the majority of the churches within the convention's territory had adopted the New Hampshire confession at their organization, the Fundamentalists decided it would be good strategy to carry their point by having the convention reaffirm this declaration.

The more liberal element of the convention was not to be caught napping, however, and as that element has within its ranks some strategists, also, when Dr. W. B. Riley of Minneapolis proposed re-affirming the New Hampshire confession, Dr. Woelfkin of New York countered with his proposition that the New Testament be declared an all-sufficient ground of Baptist faith and practice. The debate was vigorous, eloquent pointed and good natured, the Fundamentalists were given a square deal for the full presentation of their views, and the final vote of practically two to one against the adoption of a statement of faith may be taken as a fair expression of the sentiment of the convention.

Why is the convention so opposed to the adoption of a statement of belief? may well be disposed to ask. As one who has always lived in the South, this correspondent is not prepared to give a complete and authentic answer to that question, but as one who has attended the last three sessions of the convention, and the preceding conferences of the Fundamentalists, he believes the following factors entered into the vote of those opposed to adoption of a confes-

(Continued next week.)

Thursday, June 22, 1922.

Sunday School Department

ORGANIZED CLASSES.

Baptist Organized Bible Classes, State of Mississippi.

Kind Friends:

In response to a letter sent you by our President, Mr. R. T. Strickland, Tunica, Miss., it is with much pleasure that I acknowledge through the Baptist Record, receipt of letters from the following Baptist Organized Classes over the state, and the enclosures of \$1.00 each, requesting registration in the Mississippi Federation Baptist Organized Bible Classes:

Business Men's Bible Class, Tunica, Miss.

T. T. L. Class, Tunica, Miss.

Single Trotter Class, (1st church) Grenada, Miss.

Fidelis Class (1st church) Grenada, Miss.

Fidelis Class, (41st Ave. church) Meridian, Miss.

Workers Class, New Albany, Miss.

Faithful Workers, Winona, Miss.

Phoebe Class, (1st church) Hatfield, Miss.

Daughters of Ruth, Waynesboro, Miss.

Teachers Training Class (1st church) McComb, Miss.

Business Men's Bible Class, (2nd church) Jackson, Miss.

Senior Fidelis Class (2nd church) Jackson, Miss.

Convention Bible Class (2nd church) Jackson, Miss.

T. E. L. Class, (2nd church) Jackson, Miss.

Junior Fidelis Class (2nd church) Jackson, Miss.

The first thing each class can do toward carrying out the objectives of this Federation is to hold your standard "A-1" and if you have not done so, register with Mr. Harry L. Strickland, secretary, Organized Class Department, Southern Baptist Sunday School Board, Nashville, Tenn. Then if there are any unorganized Intermediate, Senior and Adult Classes in your church, you city, your county or your district, you can with the aid of your district vice president, or independently, assist these classes in becoming organized, and request that they register with the Southern Baptist Sunday School Board and with the Mississippi Federation Baptist Organized Bible classes. Are there any Baptist churches in your city, county or district which have no Sunday school? Will your class be active in your assistance toward organizing a school there? Do you know of any community where there are a few Baptist families without a Baptist Sunday school, or Baptist church? Will your class endeavor to interest the people in organizing a Baptist Sunday school? Your District vice president, I'm sure, will appreciate your initiative in any work toward extending this great program and no doubt, will gladly assist you where and when possible.

Will the classes which have already registered send me a "Brief History" of your class? I will be glad to submit your report to the Baptist Record for publication on the Sunday

school page.

Will the Mississippi Baptist Organized Bible Classes which have not registered with the State Federation promptly do so, sending a list of your class officers \$1.00 registration fee, and a "Brief History" of your class, which I will submit to the Baptist Record for publication.

The classes which have registered represent a body of our strongest, noblest and ablest men and women of the state of Mississippi. I'm sure they will join me in requesting that all other Baptist Organized Bible Classes which have not become active members of the State Federation, will make haste in doing so. We will have to get very, very busy during the next six months to be able to report something accomplished before the next Sunday school and B. Y. P. U. convention in the next annual session. Our report at the convention should read:

Number of classes organized in Baptist Schools as a result of the State Federation.

Number of Baptist Sunday schools organized as a result of classes organizing in a State Federation.

Number of Baptists enlisted in some phase of Sunday school work since the State Federation organization.

Number of souls won to Christ through efforts of members Baptist Organized Bible Classes since beginning State Federation.

Number of Baptist Organized Bible Classes assisting churches in taking a state-wide religious census.

What will our report be? Each class has a very stupendous task for the next six months. How much will your class do?

Kindly send me reports from time to time of your progress in each of the above mentioned tasks. These reports will be published in the Baptist Record from time to time, and become a part of the State Federation Secretary's report to the State Sunday school and B. Y. P. U. convention in the next annual session.

We become organized to serve. I'm expecting to hear from many many more classes, who long for such opportunities to serve.

Cordially and sincerely,

HELEN COX, Secretary

P. O. Address—
318 Fortification St., Jackson, Miss.

"PREACH THE WORD."

That the "foolishness of preaching" is God's appointed way of making known His purposes to the masses and leading sinners to repentance and faith seems to be proven by the following scriptures. "The word of the Lord came unto Jonah saying 'arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.' Jonah 3:2. When Jonah preached as directed, "the people believed God (accepted it as a message from God) proclaimed a fast, put on sackcloth, and cried mightily unto God."

It was a part of the mission of John the Baptist (or baptizer) to

preach, which he did, saying "Repent," Mat. 3:1-2, Mark 1:4-7, Luke 3:2. "From that time Jesus began to preach and to say, 'Repent,' Mat. 4:17, Mark 1:14. Please note that the two first Christian preachers were Baptists. "And Jesus went about all Galilee preaching the gospel," Mat. 4:23. "And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities," Mat. 11:1. "And He (Jesus) preached the word unto them," Mark 2:2. "And He said unto them, 'Go ye into all the world and preach the gospel to every creature,' Mat. 28:19, Mark 16:15. "And they went forth and preached everywhere (everywhere they went) the Lord working with them and confirming the word with signs following," Mark 16:20. What a privilege and blessing to be co-worker with the Lord and to have the preaching, or teaching, confirmed—made effective—by Him.

To insure the co-operation of the Lord—The Holy Spirit—the thing preached must be the word, the gospel of Jesus Christ, earnestly, honestly, faithfully and unselfishly proclaimed.

"Jesus said unto him, let the dead bury their dead; but go thou and preach the kingdom of God," Luke 9:60. "That repentance and remission of sins should be preached in his name (the name of Jesus) among all nations." "They that were scattered abroad went everywhere preaching the word (wherever they went) Acts 8:4, Acts 11:19-20. "Then Phillip went down to the city of Samaria and preached Christ unto them," Acts 8:5. "When they had testified and preached the word of the Lord, they returned to Jerusalem, and preached the gospel in many villages of the Samaritans," Acts 8:25. "And straightway he (Saul, who is also called Paul) preached Christ in the synagogues, that he is the son of God," Acts 9:20. "And He commanded us to preach unto the people, and to testify that it is He (Jesus Christ) who was ordained of God to be Judge of quick and dead," Acts 10:42. "And when they were at Salamis they preached the word of God in the synagogues of the Jews," Acts 13:5. "Be it known unto you therefore, men and brethren, that through this man (Jesus Christ) is preached unto you the forgiveness of sins," Acts 13:38. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath," Acts 13:42. "And the next Sabbath day came almost the whole city together to hear the word of God," Acts 13:44. Paul had simply preached the word; had preached Christ. The people had heard something of real interest to them; they asked that the words, the sermon, might be repeated, and behold what a large congregation and attentive audience Paul had the next Sabbath.

I believe that the pure word of God, the gospel of our Lord Jesus Christ, boldly, sincerely and lovingly preached, has more power to "draw" the people, attract their attention, than all the artificial, superficial and oftentimes unscriptural means of mod-

ern inventions and adoption. I understand it to be the duty of the churches, through their pastors and evangelists, to "declare all the counsel of God," to "hold forth the word of life," preach the gospel of the blessed son of God, the "sword of the Spirit" and it is His office work to apply the word to the minds and consciences of the heavens. It is His work to "reprove the world of sin of righteousness and judgment," John 16:8. Let us not undertake to do His work, which is impossible, and arrogantly sinful. It certainly is not the business or duty of the churches to amuse or entertain the people with vocal solos, or semi-operative music, rendered by unregenerate, salaried clergymen, or with flowery, literary or historical essays, eloquent oratorical discourses or dissertations upon topics of modern science, society or politics.

When assault was made upon Paul and Barnabas at Iconium they fled to Lystra and Derbe, and "there they preached the gospel," Acts 14:7.

"We also are men of like passions with you, and preach unto you that you should turn from these vanities unto the living God," Acts 14:15-21. "Thus Jesus whom I preached unto you is Christ," Acts 17:3. "And some said, what will this babbler say? others, he seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection," Acts 17:18.

"AT THE SEVENTH HOUR THE FEVER LEFT HIM." John 4:52

Ben Cox.

I thought very much of this text while Evangelist T. T. Martin was giving a striking testimony at the Noon Prayer meeting, during the recess period of the Southern Baptist convention, at Jacksonville, Fla. He gave three testimonies one of which

(Continued on Page 43)

DAISY FLY KILLER

PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS, or prepaid, \$1.25.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.



A CHURCH IDEA

—spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—bigmakers of best mints—who got up a new package—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it

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A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsements of success sent on request.

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!

STRONG, COBB & COMPANY
225 Central Viaduct, Cleveland, Ohio

ADDRESS OF MRS. HELEN BARRET MONTGOMERY, PRESIDENT OF THE NORTHERN BAPTIST CONVENTION

June 14, 1922.

The delegates to the Northern Baptist convention of 1922 face the most serious condition and the most momentous questions that have ever confronted the Northern Baptist Convention. I am sure that we are all sobered by the weight of responsibility that is ours. Our children's children will look back to this hour and judge us by what we do. If we are small, weak, or cowardly; if we are swayed by passion or prejudice or take counsel of our fears they will write down our failure with shame and sorrow. We must not disappoint the present; we must not fail the future. The times summon every delegate to draw on his resources of spiritual power. The occasion summons him to lay aside childish things; and to really be, during the day just ahead of us, the man he longs to be.

We meet as Baptists. We have a great history. We are trustees for great principles. We face great opportunities. We are not sufficiently conscious of our history and the notable contribution we have made to the cause of individual liberty, civil and religious. There was dedicated in Washington, recently a memorial to Roger Williams. The president of the United States turned the first shovelful of earth when they laid the foundation of the Roger Williams Memorial church. Charles Evans Hughes, the secretary of state, delivered a great oration on the contribution of the individualist to the development of America at the laying of the cornerstone, and President Mullins of the Southern Baptist Convention, preached an uplifting sermon.

We Baptists may be proud of our history. We are trustees of some great principles, never more needed by the world than now. Let us not betray them. We Baptists are the recognized Democrats of the Protestant world. The local church is our depository of ecclesiastical authority. The association has no authority over the local church, the state convention has no authority over the association; and the Northern Baptist convention has no authority over the state convention. All these are voluntarily co-operative associations created for the sake of greater effectiveness in the business of the kingdom. But as democrats we regard the right to co-operate as equally sacred with the right to differ. It is ours to prove that without abandoning our democracy we can learn to stand shoulder to shoulder in the co-operative prosecution of the great tasks of the kingdom.

These principles of ours, the independence of the local church, the competence of the ordinary man to come to God directly without the assistance or oversight of priest or bishop, the absolute separation of church and state, and the civic and spiritual freedom of the individual conscience, have some direct and practical applications to which I venture to call the attention of the delegates.

There has been much talk about the necessity of issuing some Baptist statement of faith. Some are violently opposed to this, others ardently long for it. Will it not help both parties to remember that, as President Mullins has said, the thing to emphasize in any such confession of faith is that it must be voluntary in its adoption and in its operation. We have no body of delegates with power to impose upon our churches a confession of faith or a creedal statement. Certainly the Northern Baptist Convention has no such power, nor has any state convention or association, nor any other group of people. Much light is thrown upon the question by the study of our history. There were many statements of faith issued by various groups of Baptists during the seventeenth century. Every one of them was put forth for the purpose of enlightening the public regarding the real aims and beliefs of Baptists, not one was formulated to be an authoritative statement to which Baptist churches must conform.

The famous New Hampshire confession, itself, was never adopted by the State convention which appointed the committee that framed it. It spread from church to church voluntarily. Now if the Northern Baptist convention should appoint a committee to draw up a Baptist statement of faith we should never allow the committee to report back to the convention, we should never formally adopt the report as our official statement. We should allow the committee sufficient funds to give publicity to the statement and leave it in the hands of the local church to do, as it did with the New Hampshire confession, modify, or abridge, or adopt bodily as it sees fit. For us Baptists to have an official confession of faith would come perilously near to abandoning one of our fundamental principles.

It is hoped that if we do direct a committee to draw up a statement of belief it may be brief, expressed in simple plain, non-theological terms and that it may emphasize the principles for which our denomination stands. It is to be hoped that able men, representative of the various phases of thought, among us, may be appointed upon the committee, and that they may take time enough to formulate a statement that in elevation of thought and felicity of expression may worthily record the apprehension of our own generation of the truths of the gospel of Jesus.

We face great opportunities, too great for us to rightly measure them. One hundred million in Europe, as the result of the war, have religious liberty for the first time. Our distressed brethren in many lands need us to help them set up the standard of a free church in a free state. In Latvia, Poland, Belgium, France, Czechoslovakia, Russia, Spain and Italy there are opportunities such as had not entered into our father's hearts to conceive, waiting for us to enter in and possess them. But we need to ask ourselves soberly a question. Have we, ourselves, a firm hold of the principle of toleration and religious freedom so that we can

help them to establish it. Are we free from religious intolerance and bigotry? Pray God that we may purge ourselves of any root of bitterness and rise to the fulness of this great opportunity.

From all sections of our mission fields comes the news of rising tides of evangelism that are lifting our missionary enterprise in their mighty arms. Is this a time for us to diminish our aid when from Assam from Burma, from India, from Africa, from China and Japan and the Philippines come tidings of nations in commotion prepared for Zion's war? If we look to our own beloved America the prospect is the same. The time demands of us such a program for Home Missions and City Missions as shall enable Baptists to do their share in making America truly Christian. The Sunday school world is wakening to a new sense of responsibility for the moral welfare of our nation. To our Publication Society we have entrusted our most precious possessions, our children. To it we commit Religious Education and to it we must also give the funds for a tremendous advance. The only limit to the opportunity is the spirit of the churches. The summons is clear to go in and possess the land.

One of the great topics that will engage the attention of the delegates is the prosecution of the New World Movement. We are not unique in having such a movement. We share with our Protestant brethren of every name the impulse and the determination to attempt vastly greater things for Christ than we have ever dared to dream before. The Centenary Movement of the Methodists, the New Era Movement of the Presbyterians, the Seventy-Five Million Movement of Southern Baptists, the New World Movement of the United Presbyterians and similar enterprises of the Lutherans, the Episcopalians and the Congregationalists, are all outward and visible signs of a great spiritual awakening on the part of the churches. Those who cannot discern the signs of the times see nothing in these great heroic enterprises, but the "commercializing of religion" because forsooth we strive to bring into the treasury sums adequate to prosecute tasks of the kingdom in the great new day.

One of the good heritages that came to us out of war was the consciousness that we must either as a soldier boy expressed it "put up or shut up" that we could not continue to sing

"The light of the world is Jesus
Jesus shall reign where e'er the sun
Does his successive journeys runs"
and contribute only our loose change to make Him King and Lord. We must either abandon our claim of His supremacy and our devotion to His cause or square our gifts with our claims.

Every one of these great denominational crusades has fallen on evil days. Each one of them is halted with the vision only partially realized. The voice of criticism is heard, deceit and distrust and disloyalty have their say. Greed speaks only too loudly in many of the objections that are made; but in spite of all the movements move, the

cause goes on, the standards of giving of the church are raised, a new vision of the supreme value of Jesus and His gospel to the world is gained.

We look so often at the difficulties and disappointment of our present denominational situation, let us look rather at our achievements and take courage.

In a few years we have raised the per capita gifts of our denomination to benevolences and education from less than two dollars per annum to more than ten. This brings us well up toward the front among the big denominations, but leaves us still humble when we compare ourselves, for example, with the United Presbyterians, who gave \$21.50 per capita similar causes. Let us push steadily forward to make a vigorous campaign for stewardship including the tithing of our incomes, and to draw into the blessed fellowship of the New World Movement, all the churches.

We Baptists have only just begun to give. We are able to do vastly more than we have done. If our annual income is only equal to the average income of Americans, and who would doubt that we are above the average in thrift and industry, then we receive an annual income of a billion dollars. If all Baptists tithed we could give one hundred

Continued on Page 12

Father: "When I was a small boy I was left an orphan."

Tommy: "What did you do with it?"

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We already have a large number of room engagements on hand. Others are coming in almost daily. We expect to open next session with all dormitories newly renovated, a big new concrete swimming pool ready for use, all rooms convenient to nearby bathroom, a number of rooms with private bath and a larger number with combination bath-rooms.

A faculty of unusual strength and competence will be in charge.

Write for catalog or send \$10.00 to engage room.

Remember our ten weeks summer term which enables student to finish a full four year course in three years.

W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

PROHIBITION PARAGRAPHS

I. J. Bailey, D. D., State Superintendent Anti-Saloon League

SOMETHING TO THINK ABOUT.

The following editorial, "How Your Hooch is Made," appearing in the Jackson Daily News of June 9th is here inserted, and is commended for careful reading by the readers of the Baptist Record:

This editorial is primarily for the benefit of the man who drinks moonshine liquor. Others who are not thus engaged in poisoning their bodies will find it of interest.

The most inveterate hooch hound in Mississippi, if he could but see how the stuff he drinks is made, would swear off forever.

Hardly a drop of the moonshine whiskey being sold in Jackson came from a place that bore any resemblance to sanitary surroundings.

On the contrary, the average moonshine still is a place of indescribable dirt, filth and squalor.

If you could but behold one of these places, and examine the containers from which your beloved "white lightning" is drawn, it would make you vomit up your toe nails.

The Daily News has, with the permission of Prohibition Director M. H. Daily, examined some of the written reports submitted to the Federal government by prohibition enforcement officers describing the stills they have raided during the past few weeks.

At one place not far distant from Jackson the officers found a dead blacksnake, about six feet long, badly decomposed, in a barrel of mash from which the liquid had been drawn.

At another still where the barrel of sour mash was buried in the ground a decayed bullfrog was found floating on top.

Barrels of mash have been found in open water closets devoid of sewerage, that were filthy and filled with flies.

At a still of large capacity the cap of the still was so filthy that it had been fly-blown and infested with maggots. The plant was in operation, and the "white lightning" was being filtered through the maggots.

It should be borne in mind that practically all the stills raided by prohibition officials are found in the

open, generally in some low, dirty swamp, where all kinds of insects and flies have easy access.

The average moonshiner has no time to think of sanitation. He is chiefly concerned with getting his miserable brew made and marketed as quickly as possible.

The scene around the average still would turn the stomach of a dead mule. The ground is nasty and sloppy, covered with old peach stones, potash, concentrated lye cans, regurgitated chewing tobacco, dirty flasks, carboys, fruit jars, old barrels—anything and everything that will hold liquor, regardless of how it may have been originally used and never even given a casual washing before the hastily manufactured liquor is placed therein.

Every bit of it is made amid foulness inconceivable and the concoctions that are brewed are such as only a copper-lined stomach could stand.

Up in Director Daily's office you will see scores of liquor samples taken from still which showed, on chemical analysis, that concentrated lye was used in the clarifying process.

You would no more put concentrated lye in your stomach, if you knew it, than you would deliberately swallow a dose of prussic acid, yet the use of concentrated lye in the making of moonshine liquor is a common practice.

You will also see concoctions of brownish hue, others a dirty yellow red, opaque and viscid, of every degree of rankness in smell and taste.

These liquors are manufactured by men who are ignorant of the first element of the laws of fermentation or the rules of sanitation. They concoct the deadly stuff by main strength and awkwardness, so to speak, the sole and only aim being to evolve something with a powerful kick in it, and they give never a thought to how dangerous or poisonous it may be.

The picture is not overdrawn. Go down to the Federal court room at any term time and look at the moonshiners lined up for sentence. The

very sight of those pleading guilty or

convicted of making liquor ought to be enough to discourage any sane human being from drinking the stuff they manufacture. You wouldn't let one of them come into your home unless he had first been given a carbolic acid bath.

And when you stop to think that you have not only been insulting your stomach and ruining your health with their vile brew, but that you have been paying exorbitant prices for it, and sneaking through dark alleys to make the purchase, you will feel heartily ashamed of yourself.

Mr. Hooch Hound, when you have a few minutes of leisure time some day, drop in at Director Daily's office and ask him to let you take a look at his collection of deadly samples. It will be far better for you than any temperance sermon that was ever preached, and if it don't cure you of the habit then you are indeed beyond all hope of redemption.

NEW ZION.

Sunday, June 25th, will be membership day at New Zion church (Copiah county) and a cordial invitation is extended to every member to be present. Dinner on the ground for everybody. A large crowd is expected. A way will be provided for anyone who wishes to attend and has not a way. Transportation will be afforded anyone by letting Mr. Harvey Taylor know (phone 2302).

FIVE DAYS IN THE DELTA.

Ben Cox.

It has already been my great privilege and pleasure to hold a five-days meeting at the town of Schlater Miss. The more I come in touch with the Delta country and the Delta people, the more I am convinced that it is among the most fertile spots of the earth. The Delta people are some of the most interesting I have ever met.

The Lord gave us a very gracious meeting. 14 were added to the little church at Schlater and more will come as a result of the meeting. The consecrated and talented pastor, Bro. J. A. Ousley holds an enviable place in the hearts of the people.

I visited many homes while there and found as I always do among the Delta people, the finest sort of hos-

pitality. The Artesian water is wonderful! It is like going to a health resort to drink it.

ABERDEEN.

Our pastor, Dr. J. M. Walker is preparing to hold several revival meetings in Monroe county, Miss., summer and with this in view, and the scarcity of churches in which to conduct these meetings, he has interested quite a number of people to aid him financially to secure a tent, to be used in places where he feels there is promise of results sufficient to make an effort. The Aberdeen church has sufficient confidence in this effort, not only to aid in the purchase of tent, but bid him go, and we are hoping and expecting results that will justify the effort and may the Lord manifest His saving power, and many be saved to serve, and a new day dawn in the destitute parts of our county.

A. S. BROWN.

OBITUARY.

Brother W. S. Blackmon, age 75 years, departed this life at his daughter's, Mrs. R. L. Ulmer, at Benmore, Miss., June 4, 1922. Brother Blackmon was a member and a deacon of Macedonia Baptist church in Lauderdale county for forty years. He leaves two sons, two daughters, four brothers, two sisters and a host of brethren and sisters and friends to mourn his departure. I personally knew Brother Blackmon and have often talked with him concerning his hope in and love for Jesus, so we have the rich assurance that he is now and will ever be happy in the Lord. Blessed are the dead who die in the Lord.

His friend,

L. E. LIGHTSEY.

A young doctor in a country district was called one night by an old farmer to his first case. The patient was the farmer's son, who was lying on the bed in much pain. The young medice threw open the chest and said: "This should cause you no alarm. It is nothing but a corrustified exegesis anti-spasmodically emanating from the physical refrigerator, producing a prolific source of irritability in the perianal epidermis."

The farmer looked at him and replied: "Just what I said, but his mother thought it was the stomach-ache." Kind words.

Continued from Page 10

million dollars a year. Malachi's prophetic voice is contemporary.

"Will a man rob God? Yet ye say, wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes to the storehouse and test me now, says Jehovah, if I will not open for you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

A frank word ought to be spoken in behalf of the New World Movement, for there has been much unintelligent and uninformed criticism regarding it. It was unanimously adopted at the Denver Convention, and in that decision the Buffalo and Des Moines conventions concurred by overwhelming votes. The general board of promotion is not an arbitrary power that seeks to impose from above upon the denomination plans and purposes. It is the servant of the denomination, created by the denomination, elected democratically by the chosen delegates of each state, and is representative of every section of the country and of every group in our constituency.

The criticism directed at the finances of the movement go equally wide of the mark. We are working under a budget system. Every penny that the Board of Promotion spends is definitely budgeted for it by the national finance committee and upon recommendation is authorized by the convention. The same is true of each co-operating board and society.

Yet the mass of criticism has retarded the movement. The persistent stinging and nagging of petty accusations, the irresponsible statements, the wild charges have been believed by many people, confidence has been awakened and a great amount of money diverted to other channels, with the result that our national societies are gravely embarrassed and their work halted.

Brethren and sisters are we big enough for a cooperative movement? Has our Christian democracy learned the lesson that the political democracy of the United States has learned—to acquiesce in the decisions of the majority. Our American nation fights things out at the polls, then adopts the successful candidate as the president of all the people, and goes on quiet for four years. South American nations do not so accept decisions, but are in a continual broil of revolution. Which model do we tend to approximate? I confess to you that nothing has been more disheartening to me than the apparent inability or unwillingness of an influential minority of our people to accept policies and methods decided upon in our conventions by overwhelming majorities, and to give them a fair trial.

If we cannot learn to voluntarily subordinate personal views and preferences to the decision of the majority, if we cannot learn to be good losers, if we cannot co-operatively play the game, then the outlook for our Christian democracy is dark indeed.

But, I am persuaded better things of you. I believe we can learn to

do team work. I believe we can learn the art and practice of co-operation. I believe that nothing could induce this denomination to go back to the old incompetent days of competition between causes. I believe that we are going forward.

But, we must change our tactics. The last few years have been the story of successive scrappings of machinery. We scrapped the Laymen's Movement. We scrapped the Women's Organizations. We scrapped the Apportionment plan and many voices are glibly raised saying, "Let us arise and scrap the Board of Promotion."

STOP! LOOK! LISTEN!

Every such scrapping means a loss of power. Every scrapping means a very painful period of readjustment. Every scrapping leaves bitter feelings behind it.

Far better let us begin to conserve. Let us mend and modify, if need be, but let such a mandate go forth from this convention for the continuation and strengthening of the New World Movement, as shall unify and hasten our purpose.

Let us get behind our leaders. We have magnificient leaders. Let us not cut the heart out of them by our scrapping criticism. Let us get behind them and go with them to victory.

A question that should receive the attention of the convention is that relating to our schools. Education is the breath of life to a democracy. Free public and compulsory education is one of the corollaries to the Declaration of Independence. Autocracies can get on very well with education in authority and ignorance in the mass, but our policy demands an educated laity, and not less an educated ministry. We Baptists must become enthusiasts for education. Our twenty-two colleges and twenty academies and seven seminaries are our seed corn for the future. They are our bank deposit, they are our insurance policy!

We get nine times as many candidates for the ministry from our denominational colleges as from all others: five missionaries come to us from denominational colleges to one that we get from other schools.

To keep these colleges standardized, well equipped, fully up to grade, to assure that their influence shall be Christian and only Christian is the most important task facing the denomination. Let us correct any faults that may exist but this is not so frightening our people with wild and unfounded criticism that they withhold their generous support and patronage from our schools.

We Baptists must recognize our need of education. We have to take one place humbly at the foot of the class. All the big denominations stand above us in the proportionate number of students that they send to college. Our ministers must preach on education. We must urge ambitious boys and girls to get an education. We must help to make it possible for them to go to college.

If we take a narrow or a reactionary policy at this time we may alienate the sympathy of our student body we may drive out from us the very ones whom we shall need to be our

leaders for the future.

We must not allow the impression that democracy in religion means smallness of vision and lack of sympathy with generous and progressive aims. I glory in the fact that our New World Movement nationalizes our educational enterprises as it does our Standard City Mission societies. Always before we have regarded education as a local interest. We have left poor and small constituencies to get their support for their colleges where they could; these little colleges that furnish so big a share of leadership of the nation.

In the New World Movement the whole denomination mothers everyone of its schools and colleges.

Three great civic questions should receive the attention of this convention,—International Peace the enforcement of the Eighteenth Amendment, and Industrial Relations.

"To rally and to mobilize the whole church of every nation for a solid leadership against the pernicious theory of war is the supreme task just now," says a great leader. There is plenty of sentiment against war in our churches. We must make it intelligent, effective, determined, ready to co-operate with other Christian bodies full of international passion.

The outpouring of purpose in the part of the churches was the great surprise of the conference for the Limitation of Armament in Washington. More than thirteen million persons expressed themselves in favor of limitations of armaments or of even more drastic measures.

The church must not go to sleep now.

We must watch our legislature, state and national. We must meet war propaganda with anti-war education. The outbreak of the world war found the church divided, impotent, with no clear testimony. The reproach of that war is upon us. We must rouse ourselves to realize that only first skirmish in the war to end war has been fought, that we are entering upon a long hard campaign. We must believe that the power to put away war lies in that living faith that has destroyed slavery and given a death blow to the liquor traffic. It lies in the Christian church be it nowhere else. Let our Baptist people make their full weight felt in the furtherance of this mighty cause.

The temperance forces of the nation need to be awake and alert as never before. The attacks of the liquor forces are becoming bolder. They are drawing to their aid many of the thoughtless and the self indulgent. If the Volstead act is to be sustained we church people must be up and doing. Our supreme political duty lies here. We must override party lines and break political ties if need be in the defense of a sober nation.

Much of our most effective work can be done in the small political units. Publicity in country weeklies, education articles in small town dailies, interviewing of candidates, and the direct religious agencies of prayer meetings and church assemblies must all be called into the field.

The most difficult questions are those that center around industrial

relationships. The church of Jesus Christ which is also the Church of Jesus the Carpenter holds in its keeping the key to unlock all difficulties. The adoption of the Golden Rule of Jesus as a working policy

would replace the era of strike and lock-outs by one of peaceful progress. The duty is laid upon Christians to think clearly and act sanely and live obediently in this troubled realm of human relationship. The one thing that they cannot afford to do is to be inactive or unsympathetic spectators in the great struggle. Jesus Christ is King of Industry as well as King of Nations and King of Individuals.

Such as I conceive it are some of the tasks that confront us. Shall we not rise to face them with courage and enthusiasm. Shall we not bury our prejudices and bring out our convictions.

Our New World Movement was conceived in an hour of high enthusiasm, it was born in prayer. Shall we not carry through to completion the noblest, the most daring, the most generous program that our denomination has ever conceived of setting for itself?

How our success will hearten every sister Christian body. How our completion of God's great enterprise will deepen the springs of our own faith and quicken our consecration. I challenge you to find any church that has loyally co-operated in the New World Movement and done its best that has not received into its own bosom far more than it has ever given, and that is not today rejoicing in new life.

Brethren we are in a great campaign. We have a war to fight for our Lord Jesus. We must not disagree! We must not fight each other! We must unite to win.

Let this convention be founded and proceed and end in prayer. Satan is here. He longs to divide us. He rejoices when he sees Christian brethren in dissension. Nothing but prayer can defeat him. Let us gather.

THE BUREAU HAND BOOK.

This is a collection of scriptures with a clear cut purpose in view. In the first part of the book we have seven scriptural points on "How to Study the Bible," then eight points on "Why We Should Study the Bible."

In the main division of the book we have 52 well selected verses for memory work. Giving one verse for each week in the year.

The first twenty are on Bible study. The next sixteen are on Prayer, and the last sixteen are on Soul Winning. In the last part of the book we have "Duty of the Church to Ministers" and "Duties and Qualifications of Ministers."

If you wish to teach your people to memorize the Bible this is one of the best helps you can get. You can do nothing better for your folks than to teach them to store their memory with God's word.

Price 10 cents each (silver). \$1.00 per dozen. \$5.00 per 100 prepaid in each case.

C. S. WALES, Ashdown, Ark.

Thursday, June 22, 1922.

THE BAPTIST RECORD

THIRTEEN

er in little groups and in our own closets and pour our hearts before God

"Oh, send out thy light and thy truth; let them lead me; Let them bring me unto thy holy hill.

And to thy tabernacles.

Unto God my exceeding joy; Then will I go unto the altar of God, And upon the harp will I praise thee, O God, my God.

Why art thou cast down, O my soul? And why art thou disquieted within me?

Hope thou in God; for I shall yet praise him, Who is the help of my countenance and my God."

Continued From Page 9.

I bring as I think it will encourage others.

"Evangelist L. E. Finney of Texas was preaching to an audience of \$00 or more, that God would really answer prayer; a stalwart Texas

farmer arose and came down the aisle, and facing the audience said 'Friends, my heart is breaking; my wicked son has run away from home and I do not know where he is. The Savior promised that God the Father would hear two of us if we would agree. Is there any one who can come here and stand with me on this promise and pray to God to save my son whereever he is this very night?' Seven or eight Texas farmers arose and came down the aisle and grasping the hand of their fellow-farmer, said, 'We will stand with you on that promise.' They knelt before the audience and the father led in the prayer, pleading that the young man might be saved that very hour, wherever he was. Three or four nights after that, the farmer arose and came before the audience and said, 'Friends, do you remember our praying for my son a few nights ago? Listen to this letter: He read a letter from Oklahoma, dated the next morning after they had prayed for him in Texas. It read something like this, 'Dear Father: I am up here, a brakeman on a freight train. Last night between eight and nine o'clock I was riding alone in the caboose of the train and the thought came: 'What a fool I am! There may be a wreck in the next hour and my soul be hurled into hell,' and then alone in the caboose I trusted Christ to save me last night.'"

If more attention was paid to the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. We would more often have testimonies like this.

WHY SAY "ALIEN?"

By Roger L. Clark.

The word "alien" when applied to immersion is peculiar to Baptists and refers to baptisms performed by other religious bodies. In using this expression some make a distinction between immersion and baptism. "Such an one may have been immersed," they say, "but not baptized." This is an attempt to mark the difference between Baptist baptism and the defective baptism of other bodies. Such a distinction is incorrect and obscures the issue, the immersion of the alien being as much baptism as the baptism of the Baptist is immersion. The act is the same and the words are the same in both instances.

It is regrettable that the one English word which is the exact equivalent for the Latin immerse and the Greek baptize has been lost in this ordinance beyond the possibility of recovery. To speak of John the Dipper, or Christian dipping, is uncouth to refined ears. But had the Saxon dwelt in the manor of the Norman on the fief; had Harold been the Conqueror and William remained the Bastard, we would most assuredly be saying dip today when speaking of Christian baptism. The hope of Protestant immersion went down with Harold on the field of Hastings. Sprinkling and pouring could not otherwise have been substituted among English speaking people.

While baptize and immerse are descriptive of the act, the meaning of the ordinance is not made plain by the act itself. Like many other words of Christian usage new and fuller meaning must be given it. Dipping is dipping whether performed by a Christian or a pagan. But no pagan, ignorant of Christianity, however intelligent, can gain an idea of the meaning of the ordinance by simply witnessing it. Immersion does not of itself necessarily suggest a burial. The connection of burial and resurrection is foreign to the experience of mankind. To the people who cremate their dead; to the parsee who throws the dead into a charnel house; to the Indian who swings

the dead body from the limb of a tree, baptism cannot suggest burial. The act of baptism, in fact, corresponds to but one case in all history, the burial and resurrection of the Lord Jesus and those raised at the same time with Him. It most appropriately and beautifully exemplifies that. It must be understood in connection with the gospel of Christ, for the whole import of the ordinance depends upon its correspondence to the experience of Jesus which it symbolizes.

There is sometimes such an easy acceptance of custom for law that the design of an ordinance is lost. For instance, the way the brethren of the first and second centuries immersed was not usually by laying the candidate backward into the water, but rather by the candidate stooping, sinking vertically beneath the water. The pressure of John's hand downward upon Jesus in the Jordan would be as authentic as the pressure of his hand backward. Dipping face downward is as much dipping as dipping face upward. But long usage and our own burial customs have made us familiar with the latter method. Any manner of dipping other than the one familiar to us would be intolerable to Southern Baptists. It would mean nothing.

The writer candidly confesses that to him the sprinkling of a believer, or the christening of a baby suggests nothing whatever of the meaning of baptism. It does not visualize a Savior dying for him and being raised for his justification. It overburdens his mind with seven hundred years of apostacy and convinces him that those who sprinkle and pour do not administer baptism at all. To this Baptists agree; sprinkling is alien because it is not baptism; it

means nothing, and can be made to mean nothing in connection with New Testament teaching regarding this ordinance.

(Continued on page 16.)

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While the 4% this bank pays you on your savings or certificates of deposit is important, yet it is not nearly of so great importance as the confidence you have of the absolute safety of money deposited here—in Mississippi's largest bank where every dollar is also guaranteed under the State Guaranty Laws.

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THE SOUTH MISSISSIPPI ASSEMBLY

Miss. Woman's College, Hattiesburg, Miss. July 23-July 29th

Complete courses in all departments of the Sunday School, B. Y. P. U. and W. M. U. work, under experts. Lectures, inspirational addresses and sermons by great denominational leaders. Music and singing led by Charley Butler. Wholesome recreation and amusements. The time and place to combine pleasure with profit for an ideal summer vacation.

Board and Meals, with all modern conveniences, \$1.25 and \$1.50 per day. For further particulars write N. R. McCollough, Hattiesburg, Miss.

CHURCHES, SUNDAY SCHOOLS, B. Y. P. U.'s and W. M. U.'s that send their members to the ASSEMBLY will get RICH RETURNS.

SOUTHERN BAPTISTS IN FOR A GREAT CAMPAIGN FOR SOULS.

By L. R. Scarborough.

The 75 million campaign has had all along great spiritual objectives. The money side has only been a means to an end. Missions, Education, Benevolence, the enlistment, enlightenment, enlargement, spiritual power, and evangelistic conquest, have been the main things of the campaign. Each year we have put mammoth emphasis upon soul-winning. At the recent Southern Convention, Southern Baptists resolved to, if possible, attain this year the largest objective in soul-winning and enlistment they have ever attained. Three years ago they baptized 118,000, two years ago 172,000, last year more than 250,000. For this coming year the universal prayer is that we may baptize far toward 500,000. To this end it is hoped that all of our forces will be enlisted in a great South-wide movement in the smaller churches this summer for the winning of many, many thousands—this, during the months of July, August and September; and the rest of the year in the larger churches the winning and baptizing of many multiplied thousands more.

Campaign by Associations.

Many of the states already are far along in their plans for a concerted movement—every association for the winning of the lost. It is hoped that such a campaign for souls will be conducted in each of the 967 associations in the South. The associational leaders are to have charge of this campaign. The plan is for a meeting to be held in every church in the association, which holds its meeting in the summer. The missionaries, pastors, laymen and women leaders are to be enlisted in a great co-operative method for reaching these churches. Evangelistic conferences and rallies are to be held in each association, plans projected for the reaching of every church and the enlistment of every Baptist.

Out-Door Meetings.

Tents and arbors are to be used and open out-door meetings where these can be secured. It is hoped that in the suburbs of every city, in the school houses and neglected places in every country-side will be held vital revival movements so that the great unshepherded people of the open places may be reached with the gospel. For five miles around every town and city lies the greatest destitution in the home field. Meetings should be held in these suburbs under the auspices of the town and country churches.

All the Pastors at It.

It is hoped that every city, town and country pastor will offer his time, talents and powers to such a movement. The best way for a preacher to spend his vacation is in holding a country or suburban meeting. The pastors of the city and larger town churches can aid the smaller churches in holding 20,000 evangelistic meetings in the months of July and August if they will, and thereby win multiplied thousands and be stronger and happier themselves. For the sake of his own ministry every town or city pastor ought

to hold at least two country meetings a year. They can mighty use their deacons, Sunday school officer, and W. M. U. and B. Y. P. U. forces in aiding them in these revival efforts, and thus greatly strengthen and revive leaders in their own churches.

Some Suggestions.

1. We must remember that the basic hope of all our movements lies in our evangelistic spirit and power. Baptists will die if they do not evangelize.

2. We must remember that this movement should be born in prayer—persistent, continuous, spiritual opportunity. Revivals are prayed down, not worked up.

3. For the best conquest the leaders should organize classes in soul-winning. Get your deacons, Sunday school forces, and W. M. U. and B. Y. P. U. forces together in several hours of study of the art of soul-winning, and train them for personal work.

4. There should be in all these revivals some great vital presentation of the fundamental doctrines delivered in the spirit of soul-winning. Our people should be indoctrinated.

5. It will be well in each of these meetings to have a denominational day in which the whole program of Baptists is set out in the spirit of evangelism.

6. Great stress should be put on the doctrines of stewardship and tithing in this evangelistic campaign.

7. When we are enlisting our people in soul-winning and in the larger denominational program we should get subscriptions for our Baptist papers. Every revival meeting in the South, should send in a large new subscription list for the Baptist paper in that state.

8. Everyone baptized should be enlisted in the 75 million campaign and a two-years subscription should be secured from him during the meeting in which he is saved, and the same from each unenlisted Baptist in this movement that comes in touch with the revival.

Baptists have now a great opportunity. The people are willing to hear the gospel and are easy to be reached. All we need to do is to go after them in the spirit and power of the gospel. In thirty days I have seen more than 300 professions of faith. Two hundred fifty of them united with Baptist churches. More than one hundred of them were grown men. My prayer is that this concerted, South-wide evangelistic movement shall result this year in bringing into Baptist churches multiplied thousands of new converts. All Baptists at it, persistently, spiritually, on the New Testament basis, in the power of the Spirit, will win. We can if we will, through God's strength and power. Let's do it.

W. H. HURT.

W. H. Hurt, Kilmichael, Miss., passed from this earthly tabernacle on May the 5th, 1922. He was born August 27, 1876, in Montgomery County, Miss., and spent his useful life in the county of his birth. He professed faith in Christ and joined the Baptist church in September,

1894. He was married to Miss Dora Patterson Dec. 29, 1897.

Brother Hurt lived to be only 46 years old, but his life was filled with usefulness. He was a successful merchant and banker, accumulating quite a fortune in his short life though his business policy was industry and honesty and to treat all men right. He was a dutiful son, very kind and tender towards his parents and brothers and sisters, and very affectionate and gentle to his wife, a good neighbor and citizen, a devout Christian. It was my pleasure to be his pastor for seven years. During which time he stood by me loyally. He never did fail me. His was always to encourage and lift up.

He was a Master Mason in good standing in his lodge. He was cashier of the Bank of Kilmichael when the end came, in which capacity he had served for eight or ten years to the satisfaction of all.

Everything was done for his recovery but to no avail. He has gone in the midst of a useful life, and we with our shortsightedness cannot see why, but God who moves in mysterious ways His wonders to perform. He plants his footsteps in the seas and rides upon the storm, He makes no mistakes. We will see some day why many things happened that we do not understand now. We will see that His purposes ripen fast unfolding every hour. The bud may have a bitter taste but sweet will be the flower.

The funeral services took place in the church at Kilmichael held by his pastor, Bro. Edmonds, and Dr. H. L. Martin of Indianola, then his remains were laid to rest in the Friendship cemetery at Kilmichael. A host of his friends attended his funeral, and followed to the cemetery and covered his grave with beautiful flowers.

Peace to his memory.

By his friend and former pastor,
J. F. MITCHELL.

CLARKE COUNTY BAPTIST ASSOCIATION.

To the Membership of the Clarke County Baptist Association:

The sixty-seventh annual session of the Southern Baptist Convention meeting May 17-22, at Jacksonville, Fla., with an enrollment of 4,100 messengers, is a matter of history. The third year of the 75 million campaign has passed into history.

Read the address of Dr. E. Y. Mullins in the Baptist Record issue May 18th. In that address at the opening of the convention defined the time of meeting as "one of the crucial hours in our history," and interpreting its tasks as being those of "completing the greatest re-form movement of the Christian century," "re-inforcing the most remarkable spiritual movement in modern Europe," to meet "the greatest emergency in the political life of mankind by supplying the spiritual leaven for the world's renewal," and to "fulfill the historic mission of Baptists and complete your glorious task," Dr. E. Y. Mullins was unanimously re-elected for his second term as president. Women were admitted to membership on the boards of the convention.

On the first afternoon of the con-

vention Dr. L. R. Scarborough read the report of the conservation commission, showing that during the convention year Southern Baptists contributed \$10,010,148.78 in cash on the 75 million campaign, bringing the total for entire period of campaign up to \$35,437,409.77, Mississippi \$427,182.38 last year.

The commission recommended that steps be taken for an aggressive campaign for the winning of souls, with a goal of half million baptisms for the coming year, also a campaign to reach new members for pledges for the campaign. The report admonished that our people keep inviolate their pledges and to complete the task to victory.

The Baptist women of the South gave last year through the W. M. U. organization, a total of \$3,408,011.59.

Will not every member re-dedicate themselves to the causes of the Master and send the best letter to the association from your church in your history. We have a preacher with an extra Sunday living in the association, L. Upton, Shubuta, Rt. 2. If you have no W. M. U. write Mrs. J. K. Kirkland, Quitman, if no B. Y. P. U. write Miss Willie Parker, if no Sunday school write me or Dr. R. S. Gavin. Remember there are 180 orphans in the orphanage in Jackson with a sweet tooth.

W. H. PATTON, Moderator
Shubuta, Miss., June 11, 1922.

Life has no greater joy than that of feeling itself needed somewhere by someone.

School Desks

Opera Chairs,
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SOUTHERN DESK CO., HICKORY, N. C.



JELLO

Ice Cream Powder



HOME-MADE ICE CREAM

TWO packages of Jell-O Ice Cream Powder cost 25 cents and make one gallon of ice cream. One package of the powder and one quart of rich milk make two quarts of ice cream.

Stir the powder into the milk and freeze it. That is all there is to do and anybody can do it. All grocers sell it.



The Genesee Pure Food Company—Leroy, N.Y.

Thursday, June 22, 1922.

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—Lahey, N.Y.

MEETING AT MARTIN, TENN.

From the very first, spiritual interest ran high, and at the close of the meeting the little three weeks old church had received 103 new members, the total membership now being 217. The great majority of the 103 were candidates for baptism and people from other places. I shall never forget the shouts of joy when a dear old brother who had been out of the line of duty for more than thirty years was brought back. He was so happy we had to stop the meeting to let him talk. It was a great joy to me to see boys and girls just converted, throwing their arms around the necks of their fathers and mothers. Many Martin homes are filled with joy because every member of the family is a Christian.

I have never received more hearty co-operation anywhere, and I deeply appreciate the help given me by the members of other churches in Martin, and members of churches in nearby towns.

In my judgment the young church starts out with very brilliant prospects under the talented, consecrated, and gentlemanly leadership of Bro. C. G. Truitt, for many years teacher in Hall-Moody college.

BEN COX.

TATE STREET, CORINTH.

On June the fourth, we closed a great revival. Rev. W. C. McPherson, and Mr. J. P. Carter, singer, both of the Home Board evangelistic force, conducted the meeting.

I take pleasure in commanding these brethren to the churches for more than one reason. First. Because of the strong, yet simple and plain preaching of the gospel by Bro. McPherson. He preaches the gospel with power and clearness so that anybody can understand it.

Second, He is a good Baptist, and preaches the Baptist faith, but does it in love and tenderness.

Three people of other faith joined the church.

Third. He does not put on "high pressure methods," and as a result get unsaved material into the church.

I am afraid that there is a temptation, sometimes to make a "big report." But Bro. McPherson puts quality before quantity.

Bro. Carter is superb in his singing, and handling the choir. He also has some lectures that will help any church.

There were 21 additions to the church, four of which were by letter.

The membership was inspired to do greater things for the kingdom.

I take great pleasure in commanding these brethren to our churches.

C. C. WEAVER.
Corinth, Miss.

OBITUARY.

The late Rev. J. E. Curry of Rich-
ton, Miss., died in the Laurel Gener-
al hospital May 18, 1922.

He was a missionary Baptist
preacher for about thirty years.
Preached in Southern parts of Mis-
sissippi, Alabama, Texas and Arkansas.
He has been a strict follower
of Jesus Christ, and did as one
should. Never losing faith in His

Savior. Just before he passed away he called his family to his bedside and told them all good bye, and to meet him in heaven, then with his arms outstretched, raising himself up and saying, "Jesus, Oh, sweet Jesus," passed away.

He leaves a widow and eight chil-
dren, six boys and two girls.

B. W. CURRY.

PRENTISS REVIVAL.

I returned home last night, June 9th, from Prentiss where I assisted Bro. J. B. Quinn in a nine days meeting. It was a great pleasure to work with this brother and his good people. He is doing a splendid work and much loved by his people.

We did not have a large number of additions, only nine, a religious census showed that there were less than a dozen to be reached by profession of faith.

I trust much lasting good will be the result of this meeting and that our Father will lead Bro. Quinn and this noble band of Christian workers on to victory in the kingdom work.

Again I want to say it was a pleasure to be with this great people who are so interested in the ongoing of the kingdom work. May God crown his efforts with success.

H. H. WEBB.

"You'll get run in," said a pedes-
trian to an autoist without a light.

"You'll get run into," savagely re-
sponded the autoist as he knocked the pedestrian down.

"You'll get run in, too!" said a
policeman stepping from behind a tree.

And just then another speedster came along without a light, so the policeman ran in two.—The Punster

The Sunday school has set a goal for this spring, an attendance of 700 and a weekly collection of \$7.00. There were nearly 500 present one day, and with that number the collection was almost the \$7.00 set as the goal. Two classes, Berean and Ba-
ra, have received certificates from the organized class department in America.

HIS TEACHERS

Some say sweet Mother Mary taught him clearest;
Some that to him the Temple lore was dearest;

But when I think of him it seems to me
That most of all, his wondrous tenderness

Came from his loving of the flowers and grasses

That grew along his path in Galilee.

For he went often far, alone and lonely,

On rugged hillpaths, and byways where only

Soft woodland voices greeted as he passed;

Where there were stars at night, and winds to hover

With crooning comfort, and light leaves for cover

When the long day had come to rest at last.

These were the things he found when, worn and harried

By cynic folk who crowded where he tarried,

He turned aside to seek his Father's face;

And who knows what anemone and aster,

Plucked in some thoughtful moment by the Master,

May not have added to his heart of grace?

Well knew he, too, the lakes, and little rivers,

And all the changeful light that runs and quivers

At dawn and twilight o'er the wistful land;

It was no futile creed of tome and temple,

But these dear things of earth, serene and simple,

That taught him how to love and understand.

KATHARINE AHERTON GRIMES.

McCarthy had worked on the same farm for at least 60 years and was proud of his record. One day his employer said to him, "McCarthy, you are getting old, and I think it about time you retired."

"Me retire, sir? Why, I worked for yer grandfather, yer father, and one of yer uncles before you. If I had known this wasn't to be a permanent job I wouldn't have taken it on," said the old man.—Ex.

THE BIBLE TO BE BROADCASTED

The Bible will be broadcasted by the Westinghouse Company from their Radio Broadcasting Station in Newark, N. J., according to a statement just issued by the American Bible Society. Daily readings are scheduled for broadcasting beginning Sunday June 11, from mselections made by P. Whitwell Wilson, author of "The Christ We Forget," and other religious books, and correspondent for the London Daily News

"This is only one of many instances of renewed interest in the Bible," said Frank H. Mann, General Secretary of the American Bible Society in commenting on this new program. "A western newspaper is publishing the Bible in serial form. An organization in Cincinnati is furnishing Bible verses which are now used daily in hundreds of newspapers throughout the country. These all supplement the work of the American Bible Society which distributes annually 5,000,000 copies of the Scriptures in 150 languages and dialects."

PERFUMED, PEPPERED, AND POISONED BIBLES.

Not only must Bible be attractively bound and well printed, but some of them must be perfumed, peppered, and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of gloves, cayenne pepper and corrosive sublimate. It seems that the bookworms of the Gilbert Islands are more plios than those in other places and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and

fatal menu awaits their attacks upon the Scriptures.

Twelve hundred such Bibles have been sent recently by the American Bible Society on their fifteen thousand mile Journey to Ocean Island by way of Sydney, Australia.

Rev. Dr. Hiram Bingham, the famous missionary translator, gave his life to the preparation of the Bible in the Gilbertese language.

The Bibles are printed and bound by the American Bible Society in New York and a consignment is shipped every few years to the Gilbert Islands.

PUPIL NURSES—New class now being enrolled. Two year course in accredited hospital and nursing methods, leading to diploma. Write for Circular of Information and application blank to

VICKSBURG SANITARIUM,

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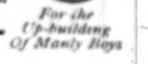
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LOOK! LOOK! LOOK!

*Special Offer
Until July 15th*
"Familiar Songs of the Gospel." We are making a special offer of our song books *Familiar Songs of the Gospel*, at a reduction of prices, in order to quickly introduce our new bound, *Flat Stitched Combined Book*. We are making this special offer until July 1. \$10 per 100.—No. 1 or No. 2 Song Book, less 10 per cent cash with order. *Flat Stitched Combined Song Book*, less 10 per cent cash with order. *Combined Bibles*, old style, while they last, \$14, regular price, \$18. Order now and ask for our New Combined Book Cash with order. We do not pay postage or express on quantities of 50 or more books. E. A. K. Hackett, Pub., Fort Wayne, Ind.

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In new fire-proof dormitories rooms are in suites of two with private bath room between each two rooms. Board about one half the usual charge for such equipment.

In Dockery Hall Co-operative board only \$14 per month. Dockery Hall under charge of Prof. and Mrs. Sharp, over 30 years at Mississippi College.

Write for beautiful new catalogue.

J. L. Johnson, President

Session opens September 13th.

Hattiesburg, Miss.

(Continued from page 13.)

We may safely take another step if the illustration above is clear to us. As the value of the act is in its symbolism, the truth conveyed by the symbol authenticates it. That baptism is genuine Christian baptism which exemplifies the New Testament teaching—not in the act, but in what is understood to be the purpose of the act.

Baptism according to the New Testament pictures the burial and resurrection of Jesus by the glory of the Father. It has a three-fold application:

First, it refers to the experience of Jesus in His death for sin and His mastery over the powers of death by His resurrection.

Second, it declares the union of the believer with Christ in that experience.

Third, it introduces the believer into the fellowship into which Christ calls all who are united to Him.

Baptism is alien when it is administered to symbolize some other teaching. All who immerse are by no means agreed as to how far Christ died for sin. Did the death of Jesus fully and completely atone for all the sins of the believer? When one exercises faith in Christ does he then and there die to sin in Christ, completely, united with Christ in the benefits of his death? If so, then Jesus actually "bore our sins in His body on the tree," the believer has died to Christ and is baptized as a body dead, because through faith he has died in Christ; but within the

body of this death is a risen spirit, a new and everlasting life, because by the regenerating power of the Holy Spirit he shall be raised from the dead. His baptism declares this two-fold fact—saved from sin and alive forevermore. Such are the vital elements of New Testament faith.

But when the administrator professes that work of Christ on the cross is an unfinished one, and the justification of the believer depends not upon Christ but upon his own conduct; when the administrator further teaches that the saving grace of God is conveyed in baptism—either by the act itself, or by the obedience of the believer in the act, it matters not which—the whole content of New Testament faith is perverted. Such baptism is not of Christ; it is alien—as alien as strange fire upon the altar of God.

There are other questions involved in alien immersion, but it is sufficient to ask, when alien immersion means the subverting of the very foundations of Baptist faith "How can Baptists receive it?"

Bradenton, Florida.

ABOUT TOBACCO.

I wish to thank you for publishing my letter on TOBACCO some time ago, and further to correct a most obvious error that found its way to print in that article; namely that "six million people in Mississippi use tobacco in some form." Manifestly the figures given before meant to stand for six-hundred thousand. The writer asks that this correction be made for he has been known to

stand before those seeking knowledge and attempt to explain, not only the finest points in geography but the ancient, medieval and modern wonders of the world as well, and so a five and a half million mistake convicts him of being a very poor "geographer," at least.

Generally the teachers are doing a noble part in training the children against the use of morphine, opium, cocaine, tobacco and other drugs, but it seems the youngsters hear but little against it at home, the Sunday school or the church, so it will not be surprising if the scientific advertising being done by the tobacco trusts gains on the one force. An old Roman, Cato, was a great orator and in all of his speeches, matters not on what subject, he invariably closed by saying, "Carthage must be destroyed." The result was that sentiment soon got so strong against the rival city that the Romans went and destroyed it. Suppose all of our public speakers, of whatever creed or calling, would say something on BAD

HABITS on every possible occasion. In five to ten years the tobacco lands would be growing the finest wheat, hay, and peanuts the world ever saw, and the drugs mentioned above would be issued out by the compounding prescriptionist as an antidote for wasp stings, snake bites, etc., and at no other time.

The press reported some time ago that the State Superintendent of schools in Kansas, who, by the way is a lady, had sat down hard on tobacco using in the schools of her state, stating, among other things, that both teachers and pupils must give up the luxury or get out. Good for the little lady. She has a rocky road but will ultimately win.

Certainly no man right both north and south of the collar button wants his children to become slaves. Then isn't it time to begin to put the temptations on back shelves?

J. F. DABBS,
Plantersville, Miss.

JOHNSON'S FOOT SOAP
ON MARKET 50 YEARS
Borax Iodine & Bran
ACTS LIKE MAGIC
ON TIRED, TENDER, SMARTING,
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